

# THE YOGA OF THE PLANETS

VENUS, SHUKRA

*ANDREW FOSS, PHD*



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## HOW THIS BOOK WILL HELP YOU

This book has many uses. In itself, it is a meditation. There is no need to know anything about Vedic Astrology to enjoy and benefit. There are insights into astrology but the main focus is enlightening the consciousness and providing a rebalancing of the energies represented by the planets. This will happen automatically as one reads the mantras and their commentaries.

There are 108 mantras for each planet used in Vedic Astrology. Each mantra is a descriptive name converted to a salutation and used for meditation or chanting. For example 'om śāntāya namaḥ' means 'salutations to the peaceful one' and is based on the name śānta (shaanta) which means peaceful. Reciting the mantra develops understanding for the quality embodied in the name and can help mental clarity and spiritual development. In the translation, the first mantra of each planet is fully translated. After that, just the names are translated leaving 'Salutations to' understood.

The Vedic planets are normally listed in the order of the days of the week. They are the Sun, the Moon, Mars, Mercury, Jupiter, Venus and Saturn plus the two eclipse points. These are the Lunar nodes called Rāhu (the North node) and Ketu (the South node). The Vedic 'planets' are often referred to as 'Grahas', the Sanskrit word which means 'graspers', as they appear to guide and control our experiences.

For the first time, these mantras are listed with translation and commentary. Even if you only read the commentaries, you will get some of the benefit. If the planet is weak or afflicted in your life, then this acts as a remedy. If it is already strong, this helps to enliven its full value.

A common way of using these mantras is to recite the set of 108 for the planet one chooses<sup>1</sup>. For example, one could recite the mantras of the Sun on Sunday mornings. The next chapter, *Find your Personal Mantras*, will explain how to go beyond this and find out which of the mantras will especially enliven your personal chart.

The mantras of the more malefic planets, such as Mars, Saturn, Rāhu and Ketu, naturally contain some names, which describe the more challenging side of the Graha. These help us to understand certain behaviours and this can be remedial. For these names, it may be better to contemplate the deeper meanings rather than simply repeating them. For example, Rāhu is said to be cruel. This association with cruelty arises out of fear. Fear is deeply seated in survival issues.

Contemplating the mantra may help one get in touch with the source of the problem, so it can be alleviated. Loving an injured heart can be the basis of real change. This applies to our self or another. I do not recommend using the more challenging names as regular practice

mantras and I certainly do not recommend you ask another person to do them even if they come up when you do the calculations described in the next chapter. On the other hand, I have found listening to the sets of 108 names has been beneficial for my clients.

If chanting one or a set of mantras, I suggest you start with

om gaṁ gaṇapataye namaḥ

to invoke the pure state of mind and end with

om śāntiḥ śāntiḥ śāntiḥ

meaning ‘Om peace, peace, peace’.

For convenience, I am publishing the mantras of the nine planets of Vedic Astrology in nine separate eBooks. Put together, the length was too great but I am combining them all in the printed version. To find the eBook for another planet, visit [YogaOfThePlanets.com](http://YogaOfThePlanets.com). There you can also find information on the audio of the recitation of the mantras. I have on occasion given these to clients to listen to when that planet was afflicted in their chart with very positive results.

## FIND YOUR PERSONAL MANTRAS

A great secret being released with this book is how to find the best mantras for you from the list of 108. This secret has been closely kept by a few Indian Astrologers and I am indebted to my teacher, Pandit Sanjay Rath, for enlightening me about this.

It is very simple. The reason why there are 108 mantras for the planets as well as such lists for the deities is because the zodiac is naturally divided into 108 segments. 108 is said to be the number of Shree, the Goddess of prosperity. Astrologically, it is our whole world. For example, the name of a new born child is often given based on the Moon's place in these divisions.

It is not only the Moon that is important. The Sun is very important and all the other planets of Vedic Astrology can be key. It all depends on our chart. Whatever the chart, doing the mantra for the position of a planet can be very beneficial. It will resonate with us and thus has extra energy.

There are a number of approaches for finding a powerful mantra for you or for a client, student or friend. The first I describe requires no astrology and the others are connected to the actual positions of the planets. For those with an interest in Vedic Astrology, this can become quite detailed as we drill down on the relationship between different planets. Therefore, a chapter on advanced applications is to be found in the printed version of the book. Here we give the easy astrological applications.

However you arrive at a mantra, please pay attention to the caveat mentioned in the previous section.

### **Method One, the Random Number**

Picking a random number may sound an unlikely idea but it is something that many prognostic systems employ, including the Vedic Astrology method of answering questions. This technique often gives clear insights. If you are calm and quietly focused, then nature talks to you and one way of facilitating this is picking a number. There are really two situations, finding a number for oneself and finding one for another. For example, if you are a Yoga teacher whose student wants a mantra or someone sharing with a friend.

Suppose you want a random number for yourself and do not want to imagine a number out of 108. You can get three single digit numbers by picking numbers you see. One way is to open a book and take the final digit of the page number and do this three times. For example, suppose you open a book at random three times and get pages 21, 143 and 79. Pick the final digits which would be 1, 3 and 9. Write down these digits to form a number 139 and adjust

to the desired range by subtracting 108. In this example,  $139 - 108 = 31$ . Of course, you can come up with many alternate ways of getting a number.

My astrological software Shri Jyoti Star<sub>2</sub> gives a random number. In the Data Entry screen, click 'Enter Number'. If you are asked about 'Replacing the current chart...' click Yes or No. In the next screen, make sure the Range is set to 108 and you will see a random number is given to you.

If there is another person involved, one can ask them for a number. This often works. What we want is a number between 1 and 108. If the person gives us a number larger than 108, we can keep subtracting 108 until we get a number in the desired range. For example, if they say 250, then subtracting 108 twice (216) gives 34. However, we may feel that the person is interpreting our answer to mean a single digit number only or perhaps knows the system we are using too well and may be biased towards certain numbers. Then we can ask for three single digit numbers as in the method described just above but we can write them down in reverse order. This is just a suggestion, in reality we can use any scheme that we like.

A separate app for this book is planned, which will do both random number and astrological calculations (information will be posted on [YogaOfThePlanets.com](http://YogaOfThePlanets.com)).

### **Method Two, Using the Astrological Chart**

The following is how to find the number for your natal Moon (or any planet). First, find out the sidereal position from any software, for example Shri Jyoti Star. In the current version 7, it will also give you the mantra number next to the planet glyphs in charts. The planned app for this book will also give the number (see [YogaOfThePlanets.com](http://YogaOfThePlanets.com)) but it is easy to do it by hand if one has the planet position. Examples are given below.

In the table following, look up the planet position and find the number. Note, the table is at the end of this section and it is quite narrow to facilitate reading on narrow screens. If you still cannot see the whole width of the table, rotate your device to Landscape or pinch in until you can see the whole table.

For example, suppose the planet is at Virgo 5 degrees.  $5^{\circ}$  is between  $3^{\circ}20'$  and  $6^{\circ}40'$  so look in the second column of numbers under  $6^{\circ}40'$  in the row for Virgo. You will find the number 47. Then look in the book for the mantra numbered 47. In the main text, the number is given at the start of the commentary, after the mantra. In the lists at the end, the mantra follows the number. For the Moon, the mantra for 47 is 'om muktidāya namaḥ'.

This is the simplest application of the rule where the number is counted from the start of the zodiac. This can be called 'God's view' as the beginning of the zodiac is the beginning of the chart from the point of view of the Creator. Thus, it is very powerful. However, there are other views. There is the count from the Moon, which gives the social or personal view.

There is the count from the Sun, which is like the view from our soul. Another important count is from the Ascendant, which relates to the body and health. Reciting the mantra we get from this count may help our health but if we feel sick we should always consult a medical professional.

We can make a count from any of the planets as the starting point. In Jyotisha (Vedic Astrology) there are systems of planetary cycles (periods), especially the famous Vimshottari Dashā system. All Vedic Astrology software like Shri Jyoti Star give these cycles too. Even some Western Astrology software or online software give them. For example, you might be running a Venus Moon cycle and subcycle. That means you are in the major cycle of Venus and the minor cycle of the Moon (called a Bhukti). In this example, one can count from Venus to the Moon and use the mantra from the Moon list.

For example, let us find the mantra for the Moon from the perspective of the Sun. Let us suppose the Sun is at 8°10' Leo and the Moon is at 4°30' Sagittarius. First find the number for the Sun from the table as we did above, which is 39, and then the number for the Moon from the table which is 74, as 4°30' is greater than 3°20' and less than 6°40'. Now subtract 39 from 74 and add 1, which gives you 36. Then find mantra 36 in the mantra list for the Moon. We add 1 because if both planets have the same number, the answer has to be 1, there is no mantra for zero. If the subtraction gives a negative value, just add 108 to the result.

Now you know how to find key mantras for your chart in general and for your Dashā cycles. I recommend you start with 'God's view' as this can be considered the most important.

(The table is on the next page)

# Degrees up to

Sign	3 <sup>0</sup>	6 <sup>0</sup>	10 <sup>0</sup>	13 <sup>0</sup>	16 <sup>0</sup>	20 <sup>0</sup>	23 <sup>0</sup>	26 <sup>0</sup>	30 <sup>0</sup>
	20'	40'		20'	40'		20'	40'	
Aries	1	2	3	4	5	6	7	8	9
Taurus	10	11	12	13	14	15	16	17	18
Gemini	19	20	21	22	23	24	25	26	27
Cancer	28	29	30	31	32	33	34	35	36
Leo	37	38	39	40	41	42	43	44	45
Virgo	46	47	48	49	50	51	52	53	54
Libra	55	56	57	58	59	60	61	62	63
Scorpio	64	65	66	67	68	69	70	71	72
Sagittarius	73	74	75	76	77	78	79	80	81
Capricorn	82	83	84	85	86	87	88	89	90
Aquarius	91	92	93	94	95	96	97	98	99
Pisces	100	101	102	103	104	105	106	107	108



## THE ASTROLOGICAL HOUSES

In various places in this book you will find reference to houses or places from some important personal marker such as the Ascendant or the Moon. The simplest and traditional way of understanding this is in terms of the 12 signs of the zodiac, Aries, Taurus, etc. If the Moon is in Taurus, then Taurus is the first house or place from the Moon. Gemini is the second. Aries is the twelfth, etc. One only has to count round by signs. The Ascendant is in the sign rising on the Eastern horizon at the time of birth.

## THE JOURNEY

On March 3<sup>rd</sup>, 1995, I entered the sacred and tranquil valley surrounding the small village of Kollur. I had fostered a desire to visit here for eight years since a friend told me about it. I did not know why I felt this connection but when I was finally able to travel to India I set my heart on reaching that place. It seemed very special and I must have feared going straight there in case my energy was unprepared. I chose to go first to Tamil Nadu on the opposite coast and to the great temple of Rāmeshvaram.

Rāmeshvaram is on the spit of land opposite Sri Lanka. This is the place Shrī Rāma worshipped Lord Shiva before launching his campaign to recover his wife Sītā from the demon king. To cross the ocean, his army of monkeys and bears built a bridge or causeway across the ocean. This was many thousands of years ago but, amazingly, the remains of a causeway to Sri Lanka are still visible in satellite photos. According to temple records, Shrī Rāma's bridge was passable being completely above the sea until destroyed by a cyclone in 1480 AD.

From Rāmeshvaram, I visited the great temple of Mīnakshī and thence to the very tip of India, Kanyakumari. This place has remarkable temples especially that of the Virgin Goddess. I rose and went at 3:30 am and was almost alone in witnessing the bathing of the Goddess in milk. It was the Full Moon day. A little later I did homage to the shrine for the Navagraha and received a distinct blessing. Prior to that I had done some study of Jyotisha but had received no authority from any Guru or other source to study and practice. This was a most unexpected Grace.

From Kanyakumari, I travelled up the Kerala coast visiting Ashrams and temples until I came to Kollur. It was a great moment, though for no obvious reason at all. Kollur is home to the famous temple of Devī Mookāmbikā, the Goddess of the mouth. It is said she grants blessings related to the voice and the arts. Most evenings, artists from all over India come to perform before her. They sing, dance and play instruments.

At the time I knew nothing about this temple. I did not know that astrologers from all over South India come here to pray and do penance for Vāk Siddhi, the power that whatever one says proves true. After all, people expect an astrologer to have this power. While, in rare cases, it is possible that a person is born with this, generally it only arises after long and sincere spiritual practice. This is why Vedic Astrology, Jyotisha, is primarily a spiritual discipline and one should seek a guru or gurus to guide one's spiritual and intellectual development.

The essence of success in an earthly endeavour is the Grace of the Goddess and for each aspirant there is some form that appeals to him or her and which can grant success.

There are rules for finding this form but ultimately it is very personal. I should make it clear that talk of gods and goddesses does not conflict with the monotheistic view because the Vedic view is that the One takes whatever form we desire or can be approached as purely formless if that is our path.

The worship of the Goddess in India is, at its peak, related to the Shrī Vidyā and the Shrī Chakra. The great sage and teacher Adi Shankarāchārya installed a Shrī Chakra under the deity in the Mookāmbikā temple. After some time in Kollur, I came to know that he also installed a Shrī Chakra at the top of the highest mountain nearby where the root shrine of the Goddess is to be found. Part of the pilgrimage is to walk to the top of this mountain. It is about 12 miles or one can take the bus part of the way and walk the last 3-4 hours. I had many extraordinary experiences on this mountain as well as in the temple, which I will write about elsewhere.

While I was staying at the temple, somehow I conceived of this book. It seemed to me that the sets of 108 names of the Grahas (planets) were important and used by astrologers but I could find no trace of a translation or commentary. So I started making notes. When I could not understand a word, I discussed it with my friend UmaShankar Jois who is one of the distinguished priests at the temple. He studied Jyotisha with a great Guru though he passed away before my friend's studies were complete. UmaShankar is a great expert in the remedial measures and he felt I had some knowledge on the analysis of charts so we spent a lot of time discussing Jyotisha together.

I stayed at Kollur for more than 40 days, as is the custom, and then went for Shivarātri in Varanasi. This is the greatest festival for Lord Shiva and Varanasi is considered the city of Shiva, and is one of the most profound places to celebrate it. As I was about to leave Kollur, I went to the temple to take Her leave to go. The priests put me at the front during the Arti (ritual waving of lights before the shrine), which is the peak of the evening worship. Then I got on the bus to go to Bangalore where I could catch a train for the North.

As it happened, the conductor of this bus was part of a ring of thieves who stole the luggage of innocents like me. I arrived in Bangalore without anything, all my notes were gone. Still I managed to continue my journey and reached Varanasi, the great city of Shiva, at 4 am on Shivarātri. I washed and went straight to the temple having no luggage to concern me. Standing in the queue I noticed that I was the only male wearing traditional clothing. There was a guard on the door and they often turn 'tourists' away. He looked me over for a while and then enthusiastically said 'om namaḥ śivāya' and waived me in.

The next year, I returned to Kollur with another notebook. I started by writing down all that I remembered and naturally found that my understanding had improved over the year and quickly was ahead of my previous work. When I left Kollur after another 40+ days I had just

a few names which I could not decipher. I visited Prof. Ramachandra Rao in Bangalore who was one of the two people that I found who had published the lists of the names. We had an interesting discussion. He was a very great scholar. Unfortunately, he has now passed away. Travelling through India I met many good scholars who kindly gave me their opinions so the meanings became clear. Since then, from time to time I wrote my small commentary. It reflects many stages in my own spiritual life. I hope you enjoy it.

In 2007, I visited a small house a few miles north of the great Konark temple. This temple, though now partially ruined, was perhaps India's greatest temple to the Sun god. It is built like a giant chariot. Some of the carvings are now in the British Museum including the large carvings of the nine Grahas (planets). The Konark temple stands near the beach in the North Eastern part of India's V shape so is one of the first places to see the rays of the rising Sun. Konark is some 20 miles north of Puri where the great Jagannātha temple of Lord Krishna is to be found administered by the Shankarāchārya of the East. He is charged with maintaining the *Rig Veda*, accepted as humanity's oldest recorded wisdom text.

About 500 years ago, the great spiritual teacher Chaitanya Mahāprabhu resided here and the lineages derived from him are still very widespread today, such as ISKCON. He had five 'sakhas' or friends, as they were called, one of which was Swāmi Achyutānanda. The Swāmi was initiated by the great teacher at an early age and went on to become the King's astrologer, a noted author of over 200 books and an enlightened sage. He also founded 13 schools in the region. These taught various sciences and several were dedicated to Jyotisha. When he was leaving his body, he promised to remain in a 'shunya' form. Shunya means the void and it is a term he explained in great depth in one of his books. It does not refer to mere nothingness but to a profound state of Being.

He kept his promise and even today you can go and consult him. That is where I was going. There is a small shrine and next to it are the quarters of a pandit who keeps and interprets a set of copper plates (tamra poti). These plates only contain some drawings like the shape of a lotus, but when you enter there with a question in your mind, the answer appears written in ancient Odia (the local language 500 years ago) and the pandit reads them for you. If you look, you can actually see the writing appear. I went there with several friends, all of whom were students of Pandit Sanjay Rath who is the last remaining person carrying the knowledge of the Jyotisha schools founded by the Swāmi. In effect, we had joined his lineage. The answers we got were remarkably pertinent and insightful. We were all given mantras. I later talked to a colleague who has taken over 40 people there and he said no one had ever been given a mantra.

The Swāmi told me to finish my book. I noticed that when I did the mantra, I would work more on this text. I hope he forgives me for the long time spent in fulfilling his instruction

but perhaps I or the time was not ripe before now. This year (2015) marks the 20<sup>th</sup> year since I started and only this year did I make the important discovery about the Vimshottari Dashā which is published in this book. In the derivation of the Vimshottari Dashā cycles or periods, the great significance of 20 years is revealed.

The name of the Sun temple is from Kona + Arka. Arka is a name of the Sun and Kona means trine. In Jyotisha, this indicates the Dharma Trikoṇa, the sustainer of life, which I have written about in many places in this book and is so important in the interpretation of the Vimshottari Dashā.

## NOTES ON PRONOUNCIATION FROM THE TRANSLITERATION

In the transliteration, there are marks called diacriticals that aid correct pronunciation.

In Sanskrit there are long and short syllables. The long ones are to be sounded for twice as long as the short ones, even longer is OK. Vowels with a line over them like 'ā' and double vowels like 'ai' are all long. 'ḥ' (h with a dot under it) is pronounced like 'ah', that is with aspiration. It is often pronounced as 'ahah' but this is not recommended for mantras as it effectively adds another syllable and the syllable count of a mantra is important. 'ś' with an acute accent is like 'sh'. For example, 'śukrah' is pronounced 'shukrah'.

Consonants or sibilants with a dot under them like ṭ or ṣ are retroflex. For example, ṭ is pronounced as the 't' in Tom. You curl your tongue back and strike your palate. 't' on the other hand is a dental sound. 'th' is 't' with some aspiration as are all the other syllables that have an 'h' like 'bh', 'dh' and 'gh'. You just blow a little when saying the consonant.

The 'ṛ' such as in 'bṛhat' is a vowel in Sanskrit pronounced like the 'ry' in jewelry. 'c' is pronounced as 'ch', as in 'change'. In the commentary, I usually use 'ch'. If 'ch' appears in the transliteration, then it is like 'chh', which is 'ch' with some extra aspiration.

Please visit a Sanskrit learning web site or teacher for more detailed advice. One good site is [learnsanskrit.org](http://learnsanskrit.org).

The Devanagari (Sanskrit) support on a PC is excellent but may not be so perfect on mobile devices. Older Kindle devices and other eReaders may not show it at all. One can always check against the transliteration, which should be correct.

Please note that the first time part of a mantra is mentioned in the following text, it is italicized. Sanskrit terms in the commentaries are often transliterated but not always according to the more rigorous scheme. Sometimes the more usual form is followed using the standard English alphabet.

## HYMN IN HONOUR OF THE PLANETS

ॐ गं गणपतये नमः

om gaṁ gaṇapataye namaḥ

ब्रह्मा मुरारिस्त्रिपुरान्तकारी भानुः शशी भूमिसुतो बुधश्च।  
गुरुश्च शुक्रः शनिराहुकेतवः सर्वे ग्रहाः शान्तिं करा भवन्तु॥

brahmā murāristripurāntakārī bhānuḥ śaśī

bhūmisuto budhaśca |

guruśca śukraḥ śanirāhuketavaḥ sarve grahāḥ

śānti karā bhavantu ||

Brahmā (the Creator), Murāri (Vishnu, the Sustainer), Tripurāntakarin (Siva, the slayer of the demon Tripurāsura), Bhānu (the Sun), Shashin (the Moon), Bhūmisuta (Mars, the son of the Earth), Budha (Mercury), Guru (Jupiter), Shukra (Venus), Shani (Saturn), Rāhu and Ketu, may all these Grahas be peaceful.

# VENUS, SHUKRA

ॐ शुक्राय नमः

om śukrāya namaḥ

1. Salutations to the essence of any entity.

Whatever is the finest, most refined or most precious of or in any animate or inanimate entity is *Shukra*. In the human body, Shukra is the ovum in the female and the semen in the male. Ayurveda calls these the finest products of metabolism.

ॐ शुचये नमः

om śucaye namaḥ

2. Undefined, pure.

Translations of *Shuchi* include clean, pure, bright, white, resplendent, virtuous, pious, holy, purified, cleansed, hallowed, honest, upright, faithful, true, guileless, correct, accurate, innocent, living as a celibate for the sake of clarity of mind, and the sentiment of true love.

Thus, Venus indicates purity and essence. Life and happiness depend on our essence being pure. Anything that disturbs purity or healthiness disturbs the external first. Then, if permitted, it goes deeper. When it reaches the deepest level, there is the danger of life-threatening disease. In the ancient science of Ayurveda, there are said to be seven Dhātus or tissue levels from which the body is constructed. On the outer level there is the blood, which directly receives what we eat. The innermost element is called Shukra and is associated with the reproductive tissue. Ayurvedic purification treatments, such as Panchakarma, traditionally go in cycles of seven days because of these seven levels. Just as impurities penetrate through the seven levels, so purification has to work through to the Shukra level to really cleanse our whole system.

Venus is exalted in Pisces. Being a sign of Jupiter, this is where love can turn into deep devotion. This placement of Venus, peaking at the 27<sup>th</sup> degree, transcends selfishness and opens the doors to a spirit of unconditional acceptance of all. At its best, it sees everything as the Grace of God.

The sign of Virgo is the sixth sign of the zodiac and is thus associated with the sixth house of health and healing. Venus is debilitated in Virgo. Virgo's agenda is to seek the sacred, to locate the pure within the impure and thus move from the dross of the material



towards the high state represented by Venus in Pisces. Even though Virgo feels strong desire, it can reject the indulgence of this as unsuited to its quest for purity. If it is to enjoy pleasure, then an appropriate space is sought which feels sacred. Thus, the flow of desire can be obstructed and Venus might appear weak but it is not defiled and can give powerful results if well placed in the chart. This is certainly true if Venus is with Mercury or either Mercury or Jupiter is strongly placed in an angle of the Vedic chart.

ॐ शुभगुणाय नमः

om śubhaguṇāya namaḥ

3. Having auspicious (*Shubha*) qualities (*Guṇa*). One whose essence is pure displays many auspicious qualities.

ॐ शुभदाय नमः

om śubhadāya namaḥ

4. Bringing auspiciousness and all good.

Venus is said to be the greatest benefic in Mahārishi Parāshara's great work. In another place, Jupiter is said to be the greatest. It all depends on the context. Jupiter helps one if one follows his rules, such as being truthful. Venus is less demanding but one must respect all the expressions of the feminine principle.

ॐ शुभलक्षणाय नमः

om śubhalakṣaṇāya namaḥ

5. The very principle of auspiciousness and beneficence.

*Lakṣaṇa* means both a principle and a mark or token. In South India, they have developed the science of Prashna or answering questions based on Lakṣaṇa or indications. I was once sitting with a leading temple priest and I had found that his birth Nakshatra was different from what he had always understood. Given that the birth Nakshatra is of great importance and mentioned at the beginning of all religious rites, this was quite significant. At the moment I informed him, someone came up and put some beautiful red flowers on the table for us, the kind of flowers offered to the Goddess in his temple. Immediately, a local astrologer sitting with us said 'Shubha Lakṣaṇa' – auspicious mark – showing that what had just been said must be true.

An astrologer must always watch out for Lakṣaṇas, auspicious or otherwise. Those

approaching astrologers should also pay attention. For example, if you meet an astrologer and think of asking a question, do so with some gift, even small. Many astrologers depend on what they are given when a question is asked to see whether the outcome will be favourable for the questioner. If nothing is offered, the answer is simple. If nothing is given, how can it indicate that one will be about to receive one's desired object?

This name can also mean an auspicious aim or ambition as well as an auspicious cause.

ॐ शोभनाक्षाय नमः

om śobhanākṣāya namaḥ

6. Having effulgent knowledge or beautiful eyes.

*Shobana* is shining, effulgent. *Akṣa* is an eye, the axle of the chariot, the bead of a rosary or Japa Māla, or one's knowledge. All of these meanings are relevant. People with a strong Venus may have beautiful eyes, classy vehicles, be fond of the use of Japa Māla and/or have brilliant knowledge in some area.

Venus is like a beautiful eye or bead shining in the heavens. Of all the planets, Venus shines the brightest. We have known for some time that it has thick white clouds that reflect the sunlight but now we know that some of the mountains on Venus have a thin metallic coating making them perfect reflectors. The sense here is that Venus is brightest at night. As the ruler over romance, this is very apt. In Vedic Astrology, Venus and the Sun are enemies. In the laws of Manu (*Manu Smṛiti*), it says that conjugal relations should be kept for the night. Somehow, under the Sun's eye, it seems less appropriate.

When someone has Venus and the Sun conjunct at the time of birth, the soul as indicated by the Sun is influenced by Venus and there are artistic and sensual tendencies, but at the same time a tension and wariness of the sensual may exist. The Sun, which is naturally single and beyond the senses, is always suspicious of Venus and can try to reject her influence. This can cause an inner conflict. It is often best for someone with a close Sun Venus conjunction to find another person with this combination. Then there can be a greater mutual understanding.

The next name is from another list so can be omitted if reciting a 108 name set.

ॐ शुभग्रहाय नमः

om śubhagrahāya namaḥ

## 6b. An auspicious planet.

*Graha* means to seize as in the English word 'grasp'. We translate it as 'planet' but it is not a good translation. The Sanskrit gives us the real idea, that this intelligence acting as an agency of our self-created Karma – the effects of our past actions – pushes us in certain directions. *Shubha* means auspicious. Venus can give enjoyable and consonant results.

All the *Grahas* of Vedic Astrology, aside from the Moon, fall into two camps, those that sustain life and its prosperity, and those that promote transformation. We call these groups benefics, *Shubha*, and malefics, *Pāpa*. The *Shubhas* are considered auspicious because they help support and enhance the status quo. The *Pāpa* force change. Venus is an exception because it can play both roles. Most of the time it acts like the other benefics but, in its association with Pisces, it can join with Ketu and Saturn to promote spiritual liberation, a strongly transformative role.

ॐ शुभ्रवाहाय नमः

om śubhravāhāya namaḥ

## 7. Bearing a brilliant white radiance.

*Shubhra* can also mean shining, beautiful and spotless in the sense of one whose reputation is unsullied. Those with a strong and unafflicted Venus, are both charismatic and of high reputation. This also warns us that afflictions to Venus can indicate the risk of damage to one's reputation, like a politician being caught having an affair. Venus is very delicate and so it is quite rare that it is entirely unafflicted. Hence the popularity of the saying, 'People in glass houses should not throw stones.'

What is meant by affliction? This can get more complicated but the typical case is when Venus is conjoined with another planet, particularly Mars, Saturn, Rāhu or Ketu. Each of these combinations can give certain abilities but can also cause some complexities in those areas that these names describe. Relationships, especially, may face difficulties.

As Venus is so prone to affliction, it is most valuable to try to remedy Venus. This mantra like the others in this list, could help. If we meditate on its implications, we may become less willing to obscure our radiance with any dark acts, even thoughts. There is a wonderful passage in the Holy Bible, Matthew 5:21-22 – "Ye have heard that it was said by them of old time, 'Thou shalt not kill'; and whosoever shall kill shall be in danger of the judgment. But I say unto you, that whosoever is angry with his brother shall be in danger of the judgment." The clear point here is that harbouring anger inside is a crime just like committing a terrible act.

After all, whatever one feels inside, projects outside and influences the world. Part of this is that one is less kind and gracious when one is angry, even when one does not explicitly say angry things. Part of it is that anger, like all emotions radiates out from the brain and others around pick it up. We know nature is influenced because pets and other animals are clearly affected by the moods of people. Some say, even plants are affected. Because emotion radiates, many people together share their mood and amplify it for good or otherwise.

Anger is like fire. Love and friendliness are like water. The two elements are not friends. Fighting wears away and ultimately destroys relationships. If Mars is strong in one, then fighting comes easily. If Venus is strong, then one has a more watery tendency. One loves to love. Life is full of the dance between these two. Mars promotes career while Venus strengthens the home. Life requires balance and these mantras are one of the gifts of the ancients to help us promote balance.

*Vāha* means bearing and also a vehicle. Venus rules over vehicles and indicates especially the more luxurious as indicated by Shubhra – beautiful, splendid and shining.

ॐ शुद्धस्फटिकभास्वराय नमः

om śuddhasphaṭikabhāsvarāya namaḥ

#### 8. Shining with or like pure crystal.

The gem for Venus is the diamond due to its sparkling beauty and costliness but pure crystal is another suitable gem. It is said that wearing a crystal necklace can help keep one's purity. It is more than simply an example of purity. Thus one should avoid crystals with blemishes.

If one has many negative thoughts, after some time one's crystal may need replacing as it absorbs one's vibrations. If one can get a crystal Māla or rosary blessed by an enlightened or pure person, especially a woman, then this is very fortunate.

ॐ दीनार्तिहारकाय नमः

om dīnārtihārakāya namaḥ

#### 9. Destroying the misery of poverty.

Venus can bring much good luck and wealth without really trying for it. Venus is not fond of labour so it will not be rewarding effort. Venus gives charisma and this is a kind of beauty. Anything beautiful commands a high price but one should be aware that when one takes money for beauty, the beauty has to be given away. True beauty comes from Jupiter

and the Moon, both of which are Sāttvic planets while Venus is Rājasic. Sāttvic means naturally fulfilled, not seeking gratification, while Rājasic means constantly and endlessly seeking it. Thus the Grahas that make one go looking for satisfaction are incapable of giving it to one. The Rajas planets are Venus, who causes one to seek sensory pleasure, and Mercury (Budha), who runs after money as well as intellectual knowledge. Both make promises regarding fulfilment but neither have the capacity to deliver. After the Rajas subsides and one's mind settles, unless one falls asleep (Tāmasic, dullness), fulfilment can arise. This simple truth of Jyotisha helps one see that the great driving force of worldly activities is an empty shell apparently offering a lot but delivering little.

Venus with Rāhu can indicate issues related to chastity. Of course, this does not mean that everyone with this in his or her birth chart behaves like this. Such action depletes beauty. Even if it brings wealth in the short term, later it brings trouble. It is the purity of Venus, which is the favour of the Goddess, that brings useful wealth as well as protection. That is why, in the ancient cultures of India and China, destroying the purity of a person was a strategy of war. In China they would desecrate the graves of the ancestors. In ancient India, the favourite means was seduction of the wife. Venus signifies spouse but also all that pertains to birth and rebirth and hence the ancestral graves. Anything that causes an inauspicious omen is an affliction to Venus. Such things can be prevented by very serious worship of the Goddess besides ordinary precautions.

It is very interesting to consider Venus in its own signs as well as in Pisces, its sign of exaltation. Venus is exalted in Jupiter's sign at the end of the 12 signs. This gives us the clue that it is the purity of life that brings final emancipation or true enlightenment and that purity comes from loveliness being guided by wisdom (Jupiter). Exalted Venus is not about being a great artist as it can be when the planet is in its own sign. Nor is it about wealth or any of the other material benefits that the world runs after her for.

ॐ दैत्यगुरवे नमः

om daityagurave namah

## 10. The Guru of the demons.

Venus, except when it is exalted, rules over the wisdom of the world. Venus is as much of a great savant as Jupiter. In the Vedic stories, both Bṛhaspati (Jupiter) and Shukra (Venus) are great enlightened and immortal souls. Bṛhaspati became the Guru of the divine powers while the creator appointed Shukra to be the Guru of the demonic elements. Shukra is the son of Bhrigu, the great Vedic Rishi or seer. His story is found in the *Yoga Vasīṣṭha*, one of the greatest of the Vedāntic texts. For a while Bhrigu lost his son because, deep in contemplation,

Shukra followed a celestial nymph to the heavens and became lost in romancing her disconnected from his earthly body. Eventually, exhausted, he fell down and passed through many different bodies until being reborn as a yogi by the Ganges.

Bhrigu, who was also meditating, came out of his inward state to find his son's body lying dead. At this he became upset and threatened to curse Kāla, time personified, the god of death. This shows how even the wise can be deluded. Kāla calmed him and showed him where his son was and all the lives through which he had passed. They were reunited and Shukra returned to his old body, regenerating it. Kāla blessed Shukra and told him he would come to be the perpetual preceptor of the Daityas, which we usually translate as demons.

Mostly, those with demonic tendencies have no interest in advice. Selfishness is demonic. The selfish go for advice when they want something that they cannot simply take, otherwise they will not listen. So Shukracharya (Acharya = teacher) only teaches when approached. The gods and the demons are always fighting. The gods drink the Soma, the nectar of immortality and remain immortal. For more on Soma, see the chapter on the Moon. The demons are killed in the war so an appeal is made to Shukra who uses a special remedy to restore them to life.

This is just the cycle of birth, death and rebirth. We die but because we are still trying to be something or to know, possess or do something, we are given another body. This is the gift of Shukra. Shukra, turned outward or expressed in the service of self-interest, leads to the cycle of life and rebirth. Refined Shukra, such as Shukra under the influence of Jupiter (exemplified by the exaltation of Venus in Pisces, Jupiter's sign), cultivates Soma and leads towards divinity.

Similarly, Shukra rules over the finest substance in the body, the reproductive tissue and the very essence of the body that holds everything together. Venus, in the sixth house or afflicted can indicate some problems here and help should be taken of Ayurveda to strengthen the Shukra Dhātu (the finest tissue level). Out of the Shukra Dhātu develops Ojas, the finest element in the material field, which is the physical correlate of Soma. As Ojas increases in someone, his or her face shines. Gradually the whole body starts to glow. If this continues for a long time the whole system refines and the grosser elements gradually become transformed into their finer subtle constituents. If this continues for a very long time, much longer than the current human life span, then the body would no longer be visible by the ordinary coarse eyesight and the human would become divine.

What I have just described is relative physical immortality. This knowledge comes from the Vedas where it is described how Bhrigu, the father of Shukra, and other Rishis gradually became immortal through constantly 'retiring' from the gross to the subtle and back to the gross, integrating them. It is said that they went to heaven, a little before they were completely

refined. The heavenly beings sensed something was wrong and used smell to detect them because smell is the characteristic of the earth element, the coarsest of the elements.

Psychically, Moksha or enlightenment, brings the opening of a subtle flow of Soma that gradually transforms the body while rendering the consciousness immortal – that is the person knows that the essence of consciousness is unchanging and that knowing or consciousness remains throughout waking, dreaming and sleeping. This is the fourth state or Turiya, literally ‘the fourth’ in Sanskrit, that which transcends all change and is thus immortal.

When one physically dies, one enters into the light on whatever level one has attained. When Moksha dawns, the same thing happens on a very high level. The seed of consciousness, the Shakti rises up the subtle channel of Suṣumṇā in the spine and, reaching the crown, merges in the infinite light. Thus one starts to enjoy the blessed state of the divine beings and the demonic cycle of birth and death ends.

ॐ देवाभिवन्दिताय नमः

om devābhivanditāya namaḥ

11. Intensely worshipped by the gods.

One might wonder why the Guru of the demons is worshipped by the gods but in the light of what we have just discussed, this is easy to understand. The divine ones are constantly meditating on that most refined essence of everything, which Shukra represents at its highest. *Deva* is that which illuminates and thus the Devas are intrinsic to the process of experience. Shukra or Venus rules over the processes of perception.

Unless one perceives and experiences, the purpose of the Devas is not fulfilled. That is why even the gods are not free of desire. The notion of unrestricted indulgence in heaven, found in various religions, arises from this. On the subtlest level, where the Devas exist, there are no obstructions to perception and experience. To reach that place, the purity of the senses has to be profoundly cultivated.

ॐ काव्यासक्ताय नमः

om kāvyāsaktāya namaḥ

12. Having unobstructed (*Asakta*) wisdom (*Kāvya*).

Kāvya is also intelligence and prophetic inspiration. It is poesy and also happiness and welfare. *Asakta* either means fondness (*āsakta*) for wisdom or that he can work without attachment (*asakta*) to his accomplishments. This mental state means there is no limit to his

wisdom and insight.

ॐ कामपालाय नमः

om kāmāpālāya namaḥ

### 13. Protecting the cupid or the energy of desire (*Kāma*).

Also, the one who shepherds the desires. This tells us that Venus represents desire and shows all about love and enjoyment in a horoscope. Venus manages and directs our desires. While one may have assumed that, here it is made explicit. Since this name appears between two names referring to the arts, it is clear that the arts, even in Vedic times, express the waves of desire in various delightful ways. Many people are familiar with the extraordinary sculptures found in many older Indian temples including various erotic scenes. It was not considered an offence against religion in those days. Rather, these sculptures were put on the outside walls of the temple. The ancients looked at the temple as a projection of the cosmos. God, absolute purity, abided at its heart, a little further out were lesser divinities representing the bureaucracy of the Cosmic Government and the outer wall represented the senses fully turned outwards and fully indulging in the material side of nature. Thus these carvings were part of a profound teaching and not a profanity. The layers of the temple represent all the places we can put our attention.

While Venus, who is associated with love, and Jupiter, who is the guardian of religion, are not friends, they still have to coexist. If Jupiter exists within (the temple) as the symbol of God and Venus is found on the outer walls representing the worldly delights, then there is a realistic presentation of the natural state of life. We should be divine within and enjoying without; that would be both healthy and natural. However, when the pendulum swings too far one way, it has to swing back, so in the dark age we find ourselves born in, there is a clamour from both extremes making it quite difficult to live a natural and healthy life.

ॐ कवये नमः

om kavaye namaḥ

### 14. A poet (*Kavi*).

Venus rules over poets, poesy and all romantic and harmonic expressions. Other meanings are given in another use of this name below (Venus 89).

ॐ कल्याणदायकाय नमः

om kalyāṇadāyakāya namaḥ



15. Granting happiness, virtue, good fortune and agreeableness.

*Kalyāna* covers a multitude of goodness and blessings. Amongst all the blessings Venus can represent, surely the highest is pure love and affection. Who is not looking for or, at least, grateful for that? We can meditate on this mantra in the centre of the chest and it may help the heart open more and more. Do it without making any effort for any result. We can reach a state where the heart is perpetually resting in an ocean of love. This is an indescribable blessing.

ॐ भद्रमूर्तये नमः

om bhadramūrtaye namaḥ

16. Good, happy, prosperous, foremost, best, chief, favourable, propitious, kind, gracious, excellent, friendly, good, pleasant, enjoyable, lovely, beautiful, laudable, praiseworthy, beloved, dear. These are all related to the word *Bhadra* and *Murti* is the embodiment of that.

If Venus is afflicted, this name could even indicate a tendency to be specious, or hypocritical. If one sees that one has these tendencies or lack the others mentioned above, one may suspect that Venus was afflicted at one's birth. Such a situation can be corrected. This may require serious worship of the Mother but use of these mantras is a very good start. One should also find and regularly do a simple meditation so one gets used to a regular practice and reaching a deeply settled state.

ॐ भद्रगुणाय नमः

om bhadraguṇāya namaḥ

17. Of excellent qualities.

All the meanings of *Bhadra* described in name 16 are Venus' qualities. Name 16 tells us that one with a strong Venus is naturally good, happy and so forth. Here it is saying that those qualities are not only inherent but also express in the lives of those with a strong and unafflicted Venus.

ॐ भार्गवाय नमः

om bhārgavāya namaḥ

18. The son of Bhrigu. (See Venus 10.)

When we want him to teach and guide us, then this name is good as it reminds him of

his father, so he looks upon us as his child. Whether we use he or she for Venus makes no difference at all. We are approaching an archetype, not a body. Love has no gender.

ॐ भक्तपालनाय नमः

om bhaktapālanāya namaḥ

19. One who nourishes and guards the devotees.

What does it mean to be a devotee of Venus? It indicates one who worships the Goddess, who protects women and children, and who cultivates inner purity and the purity of the senses. Perhaps, in a particular person, one of these is more obviously expressed but they are inherent in each other.

ॐ भोगदाय नमः

om bhogadāya namaḥ

20. Giving various enjoyments.

*Bhoga* is what we eat whether we take it in through the mouth or through the eyes, ears, etc. Sometimes we forget that everything we experience, we eat. This expands the concept of food and therefore also food poisoning. In the Yoga Sūtras (1.4), the great text of Yoga, Patañjali tells us that ‘what we see we become’. As we progress in meditation, this becomes increasingly true. When one’s senses are pure, one consumes whatever one sees so completely that we know it entirely. That is how saints can see everything about us, even past and future lives, from a glance. They are deeply anchored in bliss so they are not disturbed by what they see but the aspirant meditator should consider what one exposes oneself to. If one takes in something indigestible, one may have to vomit it out.

This is how various thoughts and feelings, especially strong experiences come up in meditation. Therefore, one should not be worried if something intense arises. One has certainly experienced much garbage in the long extent of the past and, as they say in the computer field, ‘garbage in, garbage out.’ If necessary, feel the physical sensations in the body and the mental experience and feelings will pass. This is how purity develops. There is no way other than allowing the trash to pass out. It is the same when doing physical cleansing like Panchakarma in Ayurveda. Some rough patches may occur. One should not allow this to deter one. At the same time, one should ease off our practices if the symptoms are affecting daily life. In any case, one should always have a competent mentor to guide one during any cleansing process.

ॐ भुवनाध्यक्षाय नमः

om bhuvanādhyaṣāya namaḥ

## 21. Presiding over the earth.

*Bhuvana* is the earth and also the heaven, any world, being(s) or living creature(s), even mankind as a whole. This is how Venus can represent kings and political leaders especially through the sign Libra which is an active male sign that seeks social justice. Many of the great communist leaders gained power through the Venus in their chart and this is why they were opposed by the Sagittarian United States.

Bhuvana is also water and the number 14. Venus' two signs are Taurus (no. 2) and Libra (no. 7),  $2 \times 7 = 14$ . The 14 faced Rudrāksha (special bead from the Rudrāksha tree with 14 faces) is said to give insight. Venus is the planet of perception and therefore of insight. While Venus does not own any water sign, it gains its exaltation in the greatest water sign, Pisces, as this sign gives the highest insight. Water is associated with Sattva and fulfilment and this is why the planet of desire does not own a water sign. Its desire energy cannot give fulfilment because one desire is always followed by another. However, when one tires of desire and seeks freedom, Venus rises to support that state.

That is why one cannot abuse freedom. If one tries, it shows that the desire energy is still lively and thus one is not truly free. That is why the highest knowledge can only be obtained by those who have no personal need of it. In that state, one is directed by the Highest Power to do whatever one has been born to do and one does it out of spontaneous obedience and destiny. That is why we only see true unselfishness in such persons.

ॐ भुक्तिमुक्तिफलप्रदाय नमः

om bhuktimuktiphalapradāya namaḥ

## 22. Giving the fruit of enjoyment and liberation.

This is a famous name of the Goddess. Note that *Bhukti*, enjoyment, is mentioned before *Mukti*, liberation. First she entertains one's senses, then everything is taken away in order to give freedom (*Mukti*). Yet the fruit (*Phala*) of that is pure sweetness.

ॐ चारुशीलाय नमः

om cāruśīlāya namaḥ

23. Dear.

*Shīla* is the very principle of something, in this case dearness. *Charu* also means agreeable, esteemed, beautiful, elegant (see also Mercury 63). This is why Venus represents that which is dear to us. Wherever it falls, that shows what we love. There is a technique in Jaimini astrology which allows one to see each of the relationships that a person has. Those that are touched by Venus, are ones where a real energy of desire or longing can arise. However, other factors might make them unviable. On the other hand, a relationship might be good in every way except that it does not have the touch of Venus. Generally, in this case one will stay in that relationship but still yearn for those failed ones.

ॐ चारुरूपाय नमः

om cārurūpāya namaḥ

24. Of beautiful form (*Rūpa*).

Not only is Venus dear but also fascinating. We want to look at it again and again. This is the basis of devotion that Venus rules. One cannot be devoted unless one finds the object of one's devotion fascinating. Like everything, devotion has different qualities. The Vedic view is to categorize these qualities into Sattva, Rajas and Tamas. We can think of Tāmasic devotion as primarily a product of laziness or addiction. Rājasic devotion is where one sticks to something because one has calculated a net benefit; there is 'something in it for me'. Obviously, neither of these have any real stability.

Sāttvic devotion is more internal, doing something or sticking to someone because it feels right, or there is a sense of rightness about it regardless of any calculation or difficulty. Then there is a fourth kind, which could be called 'transcendental' where the attention is more and more drawn to one's own Being. This has many stages from the sporadic to high states of divine ecstasy and a continuous state of awakening. Naturally, while many people have small tastes of this, only a few seem to get to drink their full of this Grace. It is the longing to taste this that leads one to visit holy places and those fortunate ones who appear to have received this Grace, perhaps mixed with some hope for relief from suffering. It is said that the holy places became holy because such people lived or worshipped there once.

Similarly, some people pray out of habit, some out of hope to get something, while others wisely see prayer as a way of getting closer to that divine taste or touch. There are two well-known forms of prayer, repetition using a rosary or Māla and meditation or Dhyān. Dhyān is a Sanskrit term and I have heard it explained that the word Zen is derived from Dhyān. It is a process which may start with repeating or focusing but lets the mind flow towards silence. It

is very striking that branches of all the great religions have adopted the use of a rosary, while the more advanced members typically turn towards meditation. Some Muslims, Christians, Hindus, Buddhists, Sikhs and others use rosaries on a daily basis.

ॐ चारुचन्द्रनिभाननाय नमः

om cārucandranibhānanāya namaḥ

25. Beautiful like the Moon.

Both the Moon and Venus shine brilliantly with a whitish colour.

ॐ निधये नमः

om nidhaye namaḥ

26. One endowed with good qualities.

Literally a treasury of them.

ॐ निखिलशास्त्रज्ञाय नमः

om nikhilāsāstrajñāya namaḥ

27. Knower of all scriptures.

Knowledge of all the scriptures includes knowing all rules and all teachings of all arts and sciences, spiritual and material. Shukra (Venus) is a great Brāhmin sage and this fully applies to him. I'm using the present tense because there is no record of his having died. Some of the ancient sages achieved physical immortality and Shukra was the one who had this knowledge.

More importantly, this name like all the others indicates what to expect for any individual based on the energy of Venus at their time of birth. A strong Venus will likely make the person expert in at least one field. They may know multiple languages, master various instruments or art forms, or indeed other skills or fields of knowledge.

ॐ नीतिविद्याधुरंधराय नमः

om nītividyādhuraṁdharāya namaḥ

28. An expert in the knowledge of right conduct, policy and management.

Literally carrying the burden of the science of morality, policy, management, and guid-

ance. *Dhuraṁdhara* means bearing the yoke, fit to be harnessed, laden with good qualities or important duties, chief, head, foremost or prominent. It indicates a leader, one who bears responsibility. Venus represents the leading bureaucrats in the government as well as the leaders of the private sector.

ॐ सर्वलक्षणसम्पन्नाय नमः

om sarvalakṣaṇasampannāya namaḥ

29. Possessed of all auspicious marks.

In Vedic times, great importance was placed on auspicious marks on the body. Out of this came such studies as palmistry, face reading, etc. Someone is considered physically beautiful when the body parts are well-shaped and healthy. This is a lesser but instinctive expression of this name. Our built-in concept of beauty is often connected to fertility and Shukra is the ruler of that.

ॐ सर्वावगुणवर्जिताय नमः

om sarvāvagūṇavarjitāya namaḥ

30. Destroying all defects.

*Avagūṇa* is a defect or incompleteness in some quality. Venus is exalted at the end of Pisces, the last of the signs of the zodiac, indicating that his work is completed only when everything is completed. In the process of the 12 signs, we pass through all kinds of challenges and lessons. Each sign has its agenda and only after passing through and exhausting our fascination to each one can we reach a state of completion or fulfilment. While the other planets become exalted when some area of life is perfected, Venus requires every area (*Sarva*) to be fully refined.

ॐ समानाधिकनिर्मुक्ताय नमः

om samānādhikanirmuktāya namaḥ

31. Having neither an equal or anyone greater.

*Samāna* is the idea of equality and *Adhika* is about eminence or superiority. *Nirmukta* is complete liberation from these concepts. For example, we can imagine this in the case of a great artist whose work is beyond comparison. It also points at a state where there is no concept of greater or lesser. This only exists in those who know Brahman, the Great. That Being is infinitely greater than anything else so it puts everything in its proper (tiny) perspective. It then

becomes almost comical how engaged we become in the little issues of our individual life.

One's deeply rooted survival instinct promotes selfish behaviour while Cosmic Consciousness, one's true Self, is not the least concerned with such issues. This is the paradox of human life. Survival of the human species depends on a balance where each person takes care of their day-to-day needs while respecting the well-being of the whole. At this moment in time we are starting to see how we have slid dangerously far towards the 'me-first' part and this realization just might help us embrace the collective and planetary need. Seeing us struggling with little sign of success, the Divine is emanating a wave of wise teachers to help us elevate our consciousness and be better citizens. If one does not have a Guru or enlightened mentor, please look out for one. If one is willing, someone will surely come one's way. It is often said, 'When the student is ready, the teacher appears.' What helps one become ready is adopting some practice like repeating a simple mantra, such as those in this book. More complicated mantras need guidance from a qualified teacher.

ॐ सकलागमपारागाय नमः

om sakalāgamapāragāya namaḥ

32. The master of all scriptures and sciences (*Sakala Agama*).

*Pāraga* literally means to go beyond so this name also indicates a brilliance that exceeds what is currently known or created. Venus is the Guru of the 'Daityas'. They are, by the Vedic definition, those who believe that they are the body alone. As such, Venus is the storehouse of all worldly knowledge such as medicine, architecture, and the other arts and sciences.

ॐ भृगवे नमः

om bhṛgave namaḥ

33. The sage *Bhrigu*.

Shukra (Venus) is said to be the son of sage Bhrigu, one of the great seers of the *Rig Veda*, and thus he is called Bhārgava. This name shows that he is also everything that his father is, not different from him.

Bhrigu is one fit to support, thus it is both the archetypal father who supports the family and the archetypal mother who bears the children and their equivalents on every level of social structure. Wherever Venus is strong, life flourishes. That is why, when we look for life beyond our Earth, we look for water. Venus is considered a 'water' indicator. It is amazing that water is in fact so abundant everywhere we look in the cosmos. For life to arise, energy

is also needed. While too much fire dries up water, a balance of it is required for life to evolve. Hence the dance between Venus and Mars astrologically. The universe is full of both water and energy sources but only in certain places is the right balance achieved. It is perhaps ironic that both planets Venus and Mars, in the recent epochs, have too much fire, including radiation, for life to survive on the surface. Venus has virtually no water.

ॐ भोगकराय नमः

om bhogakarāya namaḥ

#### 34. Causing pleasure.

The pleasure that comes from the eating of good food, conjugal relations, and other sensory experiences is *Bhoga* and Venus is the one whose agency brings these about. Thus, if Venus is not significantly afflicted by position or association at the time of birth or in transit, then his influence through his planetary cycle or *Dashā* and his influence by transit can be expected to cause such experiences. For example, when Venus, in transit, crosses over our Ascendant or Moon, there may be some passionate or loving experience.

The ultimate Bhogi or indulger is Rāhu who represents the demons, whose teacher is Venus. However, Rāhu can be quite exploitative, while Venus is much more benign. The main issue with the influence of Venus is that it makes one want to enjoy and less inclined to labour. One can feel one's ambition and focus on getting ahead is watered down and one may even drift into spending more and more time on seeking sensual joys.

ॐ भूमिसुरपालनतत्पराय नमः

om bhūmisurapālanatatparāya namaḥ

#### 35. Eagerly engaged in protecting the rulers.

*Bhūmisura* are the 'gods' of the earth, which could mean the kings or great rulers and also the enlightened sages or even the deities that preside over rivers, mountains and so forth. Here we see that Venus is not just indulging the senses but protecting those who have to maintain the world in which we have sensory experiences as well as those who have risen above the senses but are still associated with a body, the truly wise ones.

On the level of consciousness there is nothing to protect but the mortal aspect is guarded by Venus. This can be related to the nectar of life which sustains the body and is derived from the finest essence of the reproductive system. That essence keeps the immune system strong and thereby protects all the bodily functions which ensure the survival of the body. This is an inner meaning of this name. One implication is that severe diseases like



auto-immune problems may benefit from the Ayurvedic approach of strengthening the Shukra Dhātu. For this, one should consult an experienced Ayurvedic physician.

Another version of this name is *Bhūsura Pālana Tatpara* that has the same meaning.

ॐ मनस्विने नमः

om manasvine namaḥ

36. The intelligent, creative and discriminating one (*Manasvin*).

Literally, one who possesses a (good) mind and intellect. If a strong Venus influences factors like the fifth house in the Vedic chart that relate to intelligence and creativity, then the person may exhibit this kind of mental strength.

ॐ मानदाय नमः

om mānadāya namaḥ

37. Giving pride (*Māna*).

Those born fortunate are typically proud of their beauty, wealth and glory. Thus, a strong Venus in the chart can give much pride while an afflicted Venus can cause self-esteem problems. Venus makes us worry over our physical appearance. If we think we are not physically attractive, then our pride is broken. The cure for this is not chocolate, for example, which just makes us feel better for a moment but to find something beyond the grip of Venus. Venus rotates on the axis of Pisces and Virgo. In Pisces we rest in the truth but may be careless about our diet leading us back towards Virgo where the sense of impurity or inadequacy leads to the search for purity and starts the track back towards Pisces. The state of rest is the state of satisfaction with 'what is', which is not to be found in any place on the zodiac. We have to find it at the core of our existence while doing whatever we have to do for maintaining our worldly existence.

If one is very thin or fat and one longs to be different but cannot achieve that, then one is likely to have to take birth again for that experience. Thereby one learns that is also not ideal. Our genetics pressure us with the need to fulfill the genetic imperatives but these serve no essential purpose for the soul. The Soul simply is, it needs no companion since it exists the same in every being. It needs neither a special body nor any particular possessions because it already owns everything that is. Our essence is That, nothing more or less. Once That is realized then we are free.

ॐ मान्याय नमः

om mānyāya namaḥ

38. The honoured one (*Mānya*). One worthy of veneration, the highest respect.

ॐ मायातीताय नमः

om māyātītāya namaḥ

39. One who is beyond illusion (*Maya*).

If one is under the astrological rulership of Venus, one need not be lost in the web of the world. For the wise, to be blinded by the idea 'I am the body' is not natural, one can be a knower of reality. The body is just a projection of the Self. However, until that realization dawns spontaneously, we are seeking the intrinsic truth of this name. Meditating on this name may well help gradually over time.

ॐ महायशसे नमः

om mahāyaśase namaḥ

40. Very famous (*Yasha*).

One of great renown, great glory. The greatest fame is achieved by those who have realized their intrinsic nature unless they chose to hide themselves away. Even then, awakening attracts the attention of the cosmic powers who then direct the life.

ॐ बलिप्रसन्नाय नमः

om baliprasannāya namaḥ

41. One who is pleased (*Prasanna*) by gifts.

*Bali* is usually a food offering made to the deity. People ruled by Shukra and all women (since Venus is the significator for the female gender) are, in most cases, very appreciative of sincere gifts. The name also gives us a clue to the proper worship of the Graha Shukra.

ॐ अभयदाय नमः

om abhayadāya namaḥ

42. One who gives freedom from fear. (*Abhaya*)

The child feels fearless in the presence of the mother and people worship the Mother Goddess or Holy Mother to be free of fear. Even the gods turn to Her when they are afraid and she destroys the demonical power that threatens them. She has her right palm up facing forward indicating that her devotees need fear nothing. As the Highest Power, no other power can contravene Her Grace. It is written that the servants of Yama, the god of death, do not even record the actions of those who are worshipping the Goddess, even though it is their job.

ॐ बलिने नमः

om baline namaḥ

43. The powerful one (*Balin*).

Venus is not weak but rather has great strength. It is noticeable that those holding great positions usually have very supportive spouses. That gives the strength to face the heavy load of responsibility. Desire, which Venus also signifies, is very powerful, few can resist it.

ॐ सत्यपराक्रमाय नमः

om satyaparākramāya namaḥ

44. One whose efforts (*Parākrama*) are grounded in truth (*Satya*) or whose power is truth and purity.

Another name that appears at this point is *om bala parākramāya namaḥ*. One whose efforts are endowed with power. This is how a strong Venus can give great success. Venus has directional strength in the fourth house. This position can give fame easily as long as the rest of the chart permits.

This name also tells us that Venus' power lies in speaking the truth and acting on that basis. If, out of desire for something, one indulges in some degree of falsehood, one will become weak. That is why they say, one lie leads to a 100 lies. One is quickly caught in the web of one's own deceit and life is ruined. Lies come from desire, Venus, and fear, Rāhu. Rāhu is strong in Virgo where Venus is most weak. Virgo searches for truth. Whatever signs are strong in one's chart, truth is the cure for fear. One who lives by truth has nothing to fear in this world or the next.

ॐ भवपाशपतित्यागाय नमः

om bhavapāśaparityāgāya namaḥ

45. One who completely abandons the bondage of worldly existence.

*Pāśa* is a noose. *Bhava* means worldly existence, birth, and also thoughts and emotions. The influence of Venus can appear to trap us in the material existence but this name indicates that this is not natural, or it is a mantra for countering this tendency. Abandoning *Rāhu* – unbridled desire, egotism, manipulation and paranoia – and striving for that which is eternally true, the knowledge of the Self, rescues us. We can use this name when our thoughts and feelings are spiralling out of control and we need to find our centre.

ॐ बलिबन्धविमोचकाय नमः

om balibandhvimocakāya namaḥ

46. One who is free or frees us from the strong fetters of this world.

This name is like the previous. *Bali* can stand for the religious offerings made for worldly gain and also the taxes and such commitments that perpetuate worldly and social life. *Bandha* are the bonds that grip us and, as such, also stand for all our relatives and close friends in this world.

This name and the previous one give the clue that if we appear to be trapped in the material plane by the lower tendencies of Venus, we can worship this higher aspect of Venus to rise higher. We should consider our position carefully. Do we really want freedom or are we trying to escape discomfort? In the latter case, we simply want a different version of the worldly tendencies. These mantras do not destroy the world and all its connections; they help cultivate a state of freedom and peace within it.

ॐ धनाशयाय नमः

om dhanāśayāya namaḥ

47. The seat of wealth.

The root *Dhan* means to run or move and *Dhana* means the race but also the prize acquired, hence the usual translation as wealth, especially moveable wealth. From the very earliest times, humanity has pursued trading and it is from trading that the wealth of persons and nations has arisen. Trading means travelling from place to place, hence the aptness of

the use of this root.

The root *Ash* has the sense of enjoying or eating as well as obtaining. *Ashaya* is to rest, which naturally follows acquisition and/or consumption. Venus indicates the place of wealth and, if well-placed, wealth and abundance is natural. Where there is wealth there is 'enjoying' it, hence the high level of expenses it brings. This is only a problem if Venus is afflicted and expenditure exceeds the available resource. This is in contradistinction to Saturn who is often very sparing with expenses, whatever the level of wealth.

ॐ धनाध्यक्षाय नमः

om dhanādhyaṣāya namaḥ

48. Presiding over wealth (*Dhana*).

That is, we can take the position of Venus at the time of birth as an important indicator of the financial fortunes of the person or company. This name is shared with Jupiter (75).

ॐ कंबुग्रीवाय नमः

om kaṁbugrīvāya namaḥ

49. Having a conch-like neck (*Grīva*).

The word *Kambu* can indicate a necklace of conch shells or, more normally, three lines on the neck indicative of good fortune. This is a compliment often given by poets to very beautiful auspicious people and appears in the praise of the Goddess.

ॐ कलाधराय नमः

om kalādhārāya namaḥ

50. Skilled in the arts (*Kalā*).

This is also a name of Lord Shiva because it can mean one who bears a digit of the Moon, the crescent Moon seen on the forehead of Lord Shiva indicating the enlightened condition where the wayward mind has been reduced to the least part (one sixteenth) that can sustain worldly experience without leading the senses astray.

There are sixteen *Kalā* or digits of the Moon, fifteen that are related to the lunar days between the New and Full Moons and the moment of the Full Moon. *Kalā* can mean this moment, which represents the transcendental condition beyond the waxing and waning and hence also indicates the state of enlightenment.

ॐ कारुण्यरससंपूर्णाय नमः

om kārūṇyarasasaṃpūrṇāya namaḥ

51. Full (*Sampūrṇa*) of the essence (*Rasa*) of the mood of compassion (*Kāruṇya*). Overflowing with the most sublime compassion.

This is the clear sign of the ripening of devotion in the heart. Without devotion, no progress can be made in spiritual practice. In the Yoga Sūtras (1.28) it advises repetition of the Holy Syllable Om and contemplation on its meaning, 'tājapastadarthabhāvanam – tat japaḥ tat artha bhāvanam'. This is best done in the heart. This Sūtra explains the inner mechanics of devotion and this mantra shows that Venus is the planet who gives the capacity for devotion. This is why Venus is exalted in Pisces, the feminine sign of Jupiter, which brings out its most spiritual qualities.

ॐ कल्याणगुणवर्धनाय नमः

om kalyāṇaguṇavardhanāya namaḥ

52. Increasing (*Vardhana*) the auspicious qualities (*Guṇa*).

*Kalyāṇa* has many meanings: blessed, happy, lucky, fortunate, agreeable, lovely, propitious, good and the like. Venus causes all these qualities to increase. However, if Venus is afflicted at the time of birth or transit, then these things become tenuous. This mantra can be a blessing.

ॐ श्वेताम्बराय नमः

om śvetāmbarāya namaḥ

53. Dressed in white clothes (*Shveta Ambara*).

ॐ श्वेतवपुषे नमः

om śvetavapuṣe namaḥ

54. Having a white body or form (*Shveta Vapus*).

Both these names (Venus 53 and 54) indicate a state of purity and calmness. The three gunas or presiding qualities in creation are Sattva, purity, Rajas, passion or activity, and Tamas, inertia. It is said that the divine beings are predominantly Sāttvic, humans and ani-

mals, Rājasic, and plants and minerals, Tāmasic.

Everything has a mix of the three and according to what we do and experience our mix can change. For example, we can tell our own mix from the foods we are attracted to. Fresh, nutritious food free from adulterations and full of life is Sāttvic. Spicy, stimulating food is Rājasic while anything old and to any extent decayed or lifeless is Tāmasic. If you make grape juice from freshly picked grapes, you will notice that the life energy in it is amazing but lasts no more than half an hour. I have seen in a medical journal that cooked food starts to acquire bacteria after cooking is stopped and after just half an hour in a hot climate it has enough to give a small child diarrhea.

The Vedic literature says that according to the mix we have in our consciousness when one dies, so is the next level of life that one enters.

ॐ चतुर्भुजसमन्विताय नमः

om caturbhujasamanvitāya namaḥ

55. Having four hands.

Bhuja can indicate the hand and thus the name could suggest that the deity Venus is four-armed like many deities though the association with the human sage Shukra usually makes the statues and paintings two-armed.

*Samanvita* is both ‘endowed with’ and ‘following in a regular order’. *Chatur Bhuja* could have many meanings. One is a four sided (Chatur Bhuja) symbol. This could also point to the four angles (kendras) of an astrological chart. These four houses, 1, 4, 7, and 10 are considered the main markers of the worldly life of the person and his or her wealth. They represent health, property, spouse and status respectively. Venus is the natural significator of the house of marriage (7) but clearly is important for all the others. This could also indicate that our main desire focuses on self (1), mother and home (4), marriage (7) and work (10).

It is also associated with enjoyment and this name could refer to the four aims of human life (or modes of life experience) Dharma, duty, Artha, wealth, Kāma, sensory pleasure, and Moksha, liberation, or the four stages of human life, Brahmacharya, celibate student, Grhastha, householder, Vanaprastha, householder hermit, and Sannyāsa, recluse. It could also indicate the four varṇas or ‘castes’, which are four styles of living or experiencing, Brāhmin, cultivating holiness and profound knowledge, Kshatriya, protecting the people, Vaishya, providing employment, trading and so forth, and Shudra, being employed. The word Samanvita in this name indicates that Venus represents the orderly functioning of these fourfold modes of life and their progression or rotation in our awareness. Again, we see how Venus as the Guru of the worldly life maintains it by upholding its natural organization.

ॐ अक्षमालाधराय नमः

om akṣamālādhārāya namaḥ

56. Wearing (*Dhara*) a necklace of seeds (*Akṣa Mālā*) such as from the Rudrāksha tree.

Rudrāksha Mālās (string of beads) are famous in India and worn by the devotees of Lord Shiva. Those devoted to Lord Vishnu wear Mālās made from the Tulsi or holy basil. In either case, it is a sign that the wearer is intent on divine devotion and practicing Japa in which the repetitions of the mantra are counted on the Mālā or rosary. The practice of repeating the names of God while counting on a Mālā crosses all religions and appears to be a root part of our natural religion before it is separated into different sects.

The Aksha is also the eye or any organ of sense. Venus rules over sensory experience and vision in particular. The Akshamālā can indicate the state where the consciousness is free of identification with the senses and has become a witness of the world. Then the senses are a mere garland to the soul.

ॐ अचिन्त्याय नमः

om acintyāya namaḥ

57. Of peaceful mind.

*Achintya* means free of thinking, completely calm, or it also means that he is beyond conception. The inconceivable greatness cannot be grasped by the ordinary mind. In either case, this points to a liberated state of the soul, a true sage.

ॐ अक्षीणगुणभासुराय नमः

om akṣīṇaguṇabhāsurāya namaḥ

58. Shining (*Bhāsura*) with indestructible perfection.

*Akṣīṇaguṇa* is the state of perfection of the soul pointed to by the previous names and here we see that once the individual merges with that, the mind, body and life that was associated with that individual now shines with the glory of the Supreme.

ॐ नक्षत्रगणसञ्चाराय नमः

om nakṣatraganaśaṅcārāya namaḥ



59. Touring through (*Saṅcāra*) the collection (*Garja*) of constellations (*Nakṣatra*).

This makes us pay special attention to the Nakshatra Venus is in at birth as well as where it falls every day.

ॐ नयदाय नमः

om nayadāya namaḥ

60. Bestowing (*Da*) leadership (*Naya*).

Venus gives political and managerial skill and status. Many leaders have Venus as their ruling planet or related to their status. This shows that the quality of leadership depends on the purity of Venus.

ॐ नीतिमार्गदाय नमः

om nītimārgadāya namaḥ

61. Setting one (*Da*) on the right course (*Marga*).

*Niti* can mean good conduct and thence the art of propriety, policy and management. From the position of Venus in a person's chart we can see what kind of leader they are, what kind of example they set.

ॐ वर्षप्रदाय नमः

om varṣapradāya namaḥ

62. Showering (*Prada*) abundance.

*Varṣa* is the rainy season that bring good crops and hence food and wealth. It is also fertility, hence the state of Venus at birth can show if there will be any infertility problems. This applies to humans and everything else in nature. *Varṣa* is the year, which really means the cycle of the seasons, so the people looked to Venus to see if they would eat and prosper during the coming 12 Moons.

It is interesting that the Mayans and perhaps many other ancient cultures directed their main astronomical effort towards studying the movement of Venus. This may well have been their approach to correcting between the sidereal and tropical zodiacs. The position of the Sun was inevitably measured with respect to the seasons while the Moon and planets can be seen directly against the stars. Reconciling these measurements was the key to constructing

a chart and therefore engaged the ancient scientists.

ॐ हृषीकेशाय नमः

om hr̥ṣīkeśāya namaḥ

63. The master of the senses.

The Sanskrit root *Hṛ* means to take away evil or sin. *Hṛṣ* means to be excited, even thrilled with rapture. *Hṛṣi* is joy, satisfaction and splendour. *Hṛṣīka* is a sense organ and *Isha* is the master or lord. Combining these two gives *Hṛṣīkesha*, the one who is the master of his sense organs, has control over the conjugal and other urges and is filled with joy. Venus is responsible for the conjugal urge and conjugal pleasure but it has its higher truth in this name. This could be a good mantra for those tormented by their hormones.

ॐ क्लेशनाशकराय नमः

om kleśanāśakarāya namaḥ

64. The one who brings (*Kara*) an end to suffering.

*Klesha* can mean pain and anguish as well as worldly preoccupation, *Nāsha* means to destroy. It is a fitting commentary on the previous name. Gaining control over the senses by identification with their Lord, ends all suffering.

ॐ कवये नमः

om kavaye namaḥ

65. Highly intelligent.

*Kavi* is also a sage and a poet. Since this name appears thrice for Venus, it suggests that several different meanings have to be given importance. *Kavi* comes from the root *Kav*, to describe, to praise, to compose or to picture. It emphasizes both the literary and visual artists who are more concerned with the feelings and the worldly experiences and the sage who sings the song Divine. It can also indicate a gifted leader as well as anyone of high intelligence and understanding. Venus signifies a minister in the planetary cabinet as well as the leading bureaucrats.

ॐ चिन्तितार्थप्रदाय नमः

om cintitārthapradāya namaḥ

66. Making thought fruitful.

*Chintita* is thinking, reflection, consideration. *Artha* is purpose or aim. *Prada* gives. So the name literally means that Venus gives the result of what our mind dwells on. It is well said that whatever one dwells on is what one becomes. We can see the quality and power of anyone's thought by studying the state of Venus in their chart. Especially Venus in Pisces, unafflicted, indicates a very pure and noble mind.

ॐ शान्तमतये नमः

om śāntamataye namaḥ

67. Peaceful. Of peaceful intentions.

*Mati* is the mind and its thoughts, intentions and beliefs. *Shānta* is tranquil and gentle. The mind is quiet and thinking can even fall still if not required. A noble mind is a peaceful mind. If the mind is agitated, one should understand that some impurity is afflicting it and seek to remedy this. Regular repetition of mantras and prayers can help.

ॐ चित्तसमाधिकृते नमः

om cittasamādhikṛte namaḥ

68. Makes the mind even.

This is a state of peace that transcends that referred to in the previous name. *Samādhi* is the balanced state of the intellect, a state of pure consciousness. *Chitta* is the mind, the intellect or the intention. This shows that Venus is capable of giving a completely pure mental state. Venus purifies the senses and thereby the mind. By refinement of experience the mind and intellect become purified and *Samādhi* arises. Mostly people think of Venus as causing the agitation of the mind due to desire. This shows the basic principle of Jyotisha. The Graha that gives purity of consciousness also measures the degree of that purity from great distress to deep calmness and bliss.

ॐ आधिव्याधिहराय नमः

om ādhivyādhīharāya namaḥ

69. Destroying (*Hara*) anxiety, misery, pain and sickness.

*Adhi* is mental anxiety. *Vyādhī* is physical sickness. The last three names have shown the development of a pure state of consciousness and now we are told that this will put an

end to all these troubles.

ॐ भूरिविक्रमाय नमः

om bhūrivikramāya namaḥ

70. Exceedingly (*Bhūrī*) heroic (*Vikrama*).

One who has developed pure consciousness is the true hero who has transcended selfishness. Venus is often associated with artists and some people may be surprised by this name but great artists are often heroic in nature.

The mantras often refer to qualities which they can help us develop and understand. They tell us about the nature of the Graha, typically describing its highest gift. Venus is the giver of the most purified state of human life. The requirement (or Adhikāra in Sanskrit) to reach this is great valour or heroism. Anyone who can be stopped by fear will never reach this state, the final step requires one to accept what appears to be total annihilation. Before that, all kinds of 'demons' may appear, inner and outer, and one will face fear. Fear is the Divine's way of protecting its highest gift.

ॐ पुण्यदायकाय नमः

om puṇyadāyakāya namaḥ

71. The giver (*Dāyaka*) of merit (*Puṇya*).

Merit is the fruit of unselfish deeds that lead to good luck in the future. If someone wins the lottery then we can infer that in a previous life the person did some noble, kind and charitable deeds. Someone who survives a disaster when all others die also has great Puṇya. Puṇya is worth more in this world than anything else. It is very fortunate if we are inclined to good and kind deeds. Every act of cruelty, however small, will be re-visited on us. Every pain we inflict on another creature or even on the earth itself, unless paid for at the time, will be paid for by bodily pain that we have to bear later. This is the basis of the ancient Vedic principle of voluntarily undergoing some inconvenience whenever one knows one has done something hurtful. For example, once a year, people would do a two week fast to cover for all the small creatures that one has unknowingly killed directly or indirectly. This fast involved gradually reducing one's food intake for a week and then gradually increasing it. This is all explained in the *Manu Smṛiti*, the oldest extant law book.

Venus in a natal chart shows where Puṇya, and hence luck, is primarily found.

ॐ पुराणपुरुषाय नमः

om purāṇapuruṣāya namaḥ

72. The ancient (*Purāṇa*) person (*Puruṣa*).

That person is the One from which all this is made. This is a name of Lord Vishnu and clearly links Venus with Vishnu. Shukra is the son of Bhrigu and the family is traditionally associated with Vishnu. This indicates that practices such as chanting the Vishnu Sahasranāma (thousand names) can be helpful for afflictions to Venus just as they are for Mercury. Normally, we associate Venus with Lakshmī, especially when strong and unafflicted, and Lakshmī is the consort of Lord Vishnu so there is no need to make any difference between them.

ॐ पूज्याय नमः

om pūjyāya namaḥ

73. An honourable person (*Pūjya*).

If one ever wondered why great artists have so many fans, this is just a reflection of this. Venus is the giver of charisma. With a touch of Rāhu, it can be especially charismatic though a strong influence of Sattva is needed to stop delusion setting in.

ॐ पुरुहूतादिसन्नताय नमः

om puruhūtādisannutāya namaḥ

74. Worshipped (*Sannuta*) by the gods, Indra and others (*Puruhūtādī*).

Even though the gods are the followers of Bṛhaspati (Jupiter) and Shukra is the Guru of their enemies, they worship him or that principle he represents. Venus signifies the Goddess, especially Lakshmī, the giver of wealth, victory and all good things. Venus also signifies the arts and love. The heavens of the gods are said to be filled with the most beautiful nymphs, expert in dancing and eroticism. These forms of the Goddess are naturally to be found where She is honoured and worshipped. The gods are certainly concerned with sustaining their power and glory and so they incessantly worship Her. Even those seeking only the highest truth and who have taken to the state of celibacy, come to honour and propitiate Her in the form of MahāLakshmī and are decorated with Her Grace.

ॐ अजेयाय नमः

om ajeyāya namaḥ

75. Unconquered (*Ajeya*). Hence they say 'Love conquers all.'

ॐ विजितारातये नमः

om vijitārātaye namaḥ

76. Having his enemies subdued.

The enemies (*Arāti*) are completely subjugated (*Vijita*). This can be understood in many ways and on many levels. In the Vedic Astrology chart, a weak Venus may indicate that the person is troubled by enemies.

Arāti is also the number six and as such indicates the six internal enemies such as lust and pride. It especially indicates meanness and envy. It can be taken as the 'demons' who frustrate the happiness of man. Even though an afflicted Shukra can indicate lust, a pure Venus can help us overcome all the vices. Thus, in almost all cases, remedies for Venus can help life take positive new directions.

ॐ विविधाभरणोज्ज्वलाय नमः

om vividhābharāṇojvalāya namaḥ

77. Shining (*Ujvala*) with various ornaments (*Vividhā Bharāṇa*).

The ornaments are made of precious materials like gold and jewels. Venus indicates a person's inclination to adornment including scents and makeup. In Vedic times and in many eras both women and men wore jewelry but, as Venus indicates women, it has always been natural for them to adorn themselves beautifully.

ॐ कुन्दपुष्पप्रतीकाशाय नमः

om kundapuṣpapratikāśāya namaḥ

78. Shining like (*Pratikāsha*) the *Kunda* flower (*Puṣpa*).

The Kunda is Jasmine, an exceedingly fragrant and pretty flower, some well-known varieties of which open their blossoms at night, which is most apt. This also indicates that this flower can be used in the worship of Venus and the Goddess.

ॐ मन्दहासाय नमः

om mandahāsāya namaḥ

79. Laughing (*Hāsa*) gently (*Manda*).

This indicates both the joy and the gentleness of those with an unafflicted Venus. It suggests modesty and refinement.

ॐ महामतये नमः

om mahāmataye namaḥ

80. Possessed of greatness of mind (*Mahāmati*).

Another version of this name is *om mahāmanase namaḥ* with the same meaning. One cannot be great without a great mind except perhaps in the form of a large rock, for example, to which others with minds attribute greatness. The whole life is a projection of the mind.

ॐ मुक्ताफलसमानाभाय नमः

om muktāphalasamānābhāya namaḥ

81. Resembling (*Samānābha*) pearls (*Muktāphala*).

Pearls are precious and have a subtlety in their beauty. In the next name (Venus 82), the word Mukti is used. Mukti and Mukta are both related to liberation and freedom while Muktā or Muktāphala is the pearl. The proximity of these names (81 and 82) suggests that an allusion to one, liberation, is made by referring to the other. *Phala* is fruit and it can also be interpreted both ways. The state of freedom shines like the pearl and is rare and precious like it. Muktāphala can mean camphor, which is also white. It burns easily and Venus as well as its main sign of Libra have a great capacity to shine or flare up.

ॐ मुक्तिदाय नमः

om muktidāya namaḥ

82. Giving (*Da*) liberation.

Few realize that Venus is the giver of *Mukti* or spiritual liberation. However, the fact that Venus is the last planet to be exalted as one traverses the zodiac from Aries to Pisces gives a clue. Venus is the giver of Mukti because it represents refinement. All spiritual evolution involves refinement. The refinement of the mind leads to Self-realization. After that, the senses are refined through the purification of the heart and the refinement of feeling. This leads to the

vision of God and ultimately complete liberation.

The first Graha to be exalted is the Sun, which represents the Self. The Sun is exalted in Aries. This tells us that knowing the Self is simply the first step and very far away from a pure heart and true enlightenment. However, the vision of the Self is so great, so overwhelming initially, that one can easily feel 'this is it', I am done. Here a Guru is needed to keep the aspirant on the track. Until the final line is crossed, egotism can claim the soul and a worse situation may arise than if no realization had taken place at all. The measure of greatness is the extent of humility. Not the humility of weakness but the humility of one who has seen the Great and utterly surrendered before it.

ॐ मुनिसन्नुताय नमः

om munisannutāya namaḥ

83. Worshipped (*Sannuta*) by the wise (*Muni*).

ॐ रत्नसिंहासनारूढाय नमः

om ratnasirṁhāsanārūḍhāya namaḥ

84. Stationed (*Arūḍha*) on a jewel (*Ratna*) encrusted lion seat (*Simhāsana*).

The Goddess is often depicted seated on a lion and many kings were said to be seated on a lion throne, alluding to the power their position gives over life and death. This throne is said to be a jewel or bejewelled, suggestive of vast wealth. A strong Venus offers both wealth and power. This is particularly true of Venus in the sign of Leo, in Sanskrit *Simha*, the lion. This is the sign of royalty and even though Venus is not considered a friend of the Sun, the ruler of Leo, Venus in Leo can give the greatest royal pleasures. Indeed, the Nakshatra or constellation that falls in the middle of Leo is ruled by Venus.

A king who overindulges in sensory pleasures may lose his throne and hence the tension between the Sun and Venus. There is a wonderful story about Adi Shankarāchārya (Shankara), the great Guru who restored the Vedic wisdom in India after it had been largely taken over by various sects and philosophies as well as a tendency to see the Vedas as purely for worldly gain. He promoted the highest wisdom of enlightenment known as Vedānta, literally the end of the Veda. He took to the life of a monk at an early age and travelled around the country debating with great scholars of different schools. In those days, if one lost a debate it was like losing a war. The losing scholars sometimes committed suicide, others became the victor's followers.

Eventually he came to the door of the greatest exponent of the Karma Kanda, the



aspect of Vedic wisdom that is primarily concerned with worldly advancement including attaining high regions of heaven after this life. It was said that even the parrots near this house were heard chanting the Vedas. Shankara entered the place and challenged the man. After several days, Shankara was victorious but his wife intervened and said, 'as I am his half, you have not won until you have defeated me'. This lady, Umā Bharatī, was thought to be an incarnation of Saraswatī, the Goddess of wisdom.

The two debated for several more days until Umā Bharatī started to ask him questions about intimate relations, aware of his inability to answer. Being a celibate he had no personal experience so he asked leave to do some research! This was agreed. Shankara went to a mountain with his disciples and asked them to protect his body. Having taken a vow of celibacy, he had to take up another body for this research. Leaving his body in a cave, his soul came across a king who had just died while out hunting. Reviving the king's body he returned to the court where he instructed his ministers to handle the affairs of state and he retired to his harem. In the kingdom, the weather became very favourable and all kinds of luck came to the people. Weeks passed...

The Guru had told his disciples he would return after a month. When he was very late returning, they began to worry and started to make enquiries. Hearing about the king who suddenly came back to life and the accompanying wave of good fortune in that place, they became sure they had located their master. Disguised as musicians they managed to gain entry to play before the king. Then they sang about a sage who took up the body of a king and immediately the Guru remembered himself and dropped the royal frame. Returning to the mountain, he found his body about to be burnt by some of his enemies who had found it unprotected. Reentering it, he jumped from the pyre!

On returning to the debate, Umā Bharatī gently chided him for going to so much trouble and conceded defeat. Her husband became one of Shankara's four most famous disciples.

ॐ रथस्थाय नमः

om rathasthāya namaḥ

85. Established (*Stha*) on a chariot (*Ratha*).

This is indicative of being a person of high standing. Venus rules over vehicles and comfort from vehicles as this name suggests. Venus vehicles are royal chariots rather than donkey carts, A Mercedes rather than a basic car. The soul rides in its chariot, the body, and is guided by the Divine Will. If we are doing this mantra, we can make it a prayer for that guidance. The Nakshatra in the middle of Taurus has as its symbol someone riding on a char-

iot. Taurus is a sign of Venus and represents the storehouse of wealth.

ॐ रजतप्रभाय नमः

om rajataprabhāya namaḥ

86. Having a silvery lustre (*Prabha*).

Venus is related to silver (*Rajata*) coloured metals. This mantra can help us shine.

ॐ सूर्यप्राग्देशसञ्चाराय नमः

om sūryaprāgdeśasañcārāya namaḥ

87. Moving (*Sañcāra*) in the Eastern country (*Prāgdesha*) of the Sun (*Sūrya*).

Each Graha is associated with one of the ancient kingdoms. Perhaps today this could indicate Japan, famous for its beautiful landscape, architecture, artisanship and artwork. The Japanese flag shows the rising Sun. In India, the Sun is worshipped in Odisha (Orissa), the Eastern most state before Bengal. The Bengal coast faces South, so Odisha is the first eastern facing coast of India to receive the Sun's rays and the great temple of Konark was built there in the form of a great chariot ridden by the Sun. Near there is Puri, one of the great centres of devotional worship, which is an expression of exalted Venus. The most famous saint who spread devotion in Odisha was Chaitanya Mahāprabhu who lived about 500 years ago (1486-1534). One of his five leading 'friends' was Swāmi Achyutānanda Dāsa, who founded the school of Jyotisha which is now represented by the teachings of Pandit Sanjay Rath, my Jyotisha Guru. This tradition has a strong knowledge of the devotion to the Mother Goddess, naturally represented by Venus.

ॐ सुरशत्रुसुहृदे नमः

om suraśatrusuhṛde namaḥ

88. A friend and ally (*Suhṛd*) to the enemies of the gods (*Sura Shatru*).

He is the joy of those who do not have access to the nectar of immortality because he brings them back to life again and again.

It is one of the strange things about the greedy and malignantly minded people that they think that by killing someone, they can protect themselves from enemies and whistle-blowers. Some time is bought, for sure, but in the context of the endless expanse of time, that is a very limited gain. When you kill a person who opposes you they can take another birth

much more suited to their revenge. Corrupt politicians, business leaders and Mafioso take note.

There is an interesting related example of this in the great epic the *Mahābhārata*. In this case, a woman who was much aggrieved with one of the greatest and nearly invincible warriors of the day transformed herself into a man through intense meditation. Only very rare individuals can achieve such a thing without passing through physical death. She became the charioteer of one of the great archers on the opposing side. At the height of the great battle, they confronted the hero who was unable to defend himself because he saw that one of his opponents was a woman by birth and thus not to be attacked. He fell mortally wounded but insisted as he lay there that the fatal arrow came not from her but from her companion Arjuna.

It is very interesting to study charts of birth and rebirth. Occasionally one gets a case where one can be quite sure that the one who died returned as the other. I have personally come across several cases where a child has led her parents to a house that she has never seen in this life and has described the interior, the inhabitants, and more. The parents on speaking to the family of that house hear about the child or young person they lost and how the stories fit perfectly. In any individual's chart, one can also study the twelfth and sixtieth divisional charts (DwadashAmsha, D-12 and ShashtyAmsha, D-60). The D-12 is about the genetic inheritance and the D-60 is read as the past life chart and then we can see how the natal chart (Rashi, D-1) is projected from them. Often one sees how serious weaknesses that led to the previous difficulties and death, as can be seen in the D-12 and D-60, are translated into natal combinations that carry the same agenda but with more power to fulfil their purpose.

ॐ कवये नमः

om kavaye namaḥ

89. The sage (*Kavi*).

This name is repeated either emphasising the meaning or indicating another interpretation (Venus 14 and 65). Kavi also means a wise or even enlightened person, a thinker or a sage.

ॐ तुलावृषभराशिशाय नमः

om tulāvṛṣabharāśīśāya namaḥ

90. The lord (*Isha*) of the signs (*Rāshi*) of *Tulā*, Libra, and *Vṛshabha*, Taurus.

Tulā means scales and Vrishabha a bull as in Western astrology. They are the second and seventh signs and so Venus is associated with the second and seventh houses in the

Vedic chart. For example, the seventh house is the first marriage and the second is read as the second marriage.

ॐ दुर्धराय नमः

om durdharāya namaḥ

91. Irresistible (*Durdhara*).

This has the sense of one whose approach cannot be stopped, or something that is hard to bear. One could apply this to the will of the truly enlightened ones, the influence of the charismatic or the power of the cupid.

ॐ धर्मपालकाय नमः

om dharmapālakāya namaḥ

92. The protector (*Pālaka*) of the *Dharma*.

Dharma is that which upholds life. It is the true way for any being to sustain his or herself, whatever that may be. This shows that Venus, unafflicted, will help us adhere to our true path. It also tells us that if Venus is afflicted, it is hard to keep to it. Venus is easily afflicted and that is why almost everyone needs to do remedies for Venus. One can start with these mantras.

ॐ भाग्यदाय नमः

om bhāgyadāya namaḥ

93. Giving (*Da*) luck or good fortune.

*Bhāgya* also means entitlement to a share, like an inheritance. *Bhāgya* is associated with the ninth house, so Venus in the ninth can give tremendous blessings and luck. The Goddess of Fortune smiles on one.

ॐ भव्यचारित्राय नमः

om bhavyacāritrāya namaḥ

94. Possessed of auspicious (*Bhavya*) conduct (*Chāritra*).

Those who behave in a charming, noble and courteous way.

ॐ भवपाशविमोचकाय नमः

om bhavapāśavimocakāya namaḥ

95. Completely freeing (*Vimocaka*) from the grip of worldly existence.

This is similar to Venus 45 except that name is about the intention to be free while here it is the realization of it. *Bhava* means birth and hence the succession of births and rebirths but it can also be interpreted as mental states, thoughts and emotions. Obviously, there is nothing wrong with thoughts and feelings, they are an essential part of life, but the state of freedom is where one's mental states arise without overshadowing the experience of one's own Self so bondage (*Pāśa*) is not present.

Descartes famously wrote 'Cogito ergo sum', 'I think, therefore I am'. This suggests he had not experienced a thought free state of the mind. If there are no thoughts, one still exists, in fact the sense of being expands so profoundly that we speak (later) of 'knowing the Self', as if the awareness of one's own being is normally hidden by the thoughts. It need not be, but initially, before we habituate to the transcendental experience, it appears like that. Many people have had these experiences and when they arise, all of this is quite obvious, but without having experienced this, then what I am attempting to describe may seem incomprehensible.

This name tells us that this blessed state can come about through the agency of Shukra or that a dominant Venus can incline us to these experiences or states, though neither word is really correct. Some human mental states arise from the urges of the lower Chakras. The base Chakra gives us our survival urge and so this is the last to be transcended. The second Chakra is about sexuality and gets a second level priority. The third is about power, wealth and fame. Almost everything we see in the world appears to rotate around these three. Life can seem an endless struggle as there is no peace in any of them.

If, by some great blessing, our attention shifts to the fourth Chakra, near the heart, then a profound peace and calmness arises that tends to quench the interest in the lower three Chakras and their issues. There is much beyond this but it is a step into freedom and an incalculable blessing. However, there has to be a firm conviction to stay there as sliding back remains a possibility. The second and third Chakras are constantly advertising their wares and it is tempting to think that one can indulge in them while retaining the grace of the heart. After all, the state seems so profound. However, as the attention gets increasingly caught up elsewhere, that state fades away.

There is another version of this name with essentially the same meaning: *om bhava-bandhavīmocanāya namaḥ*.

ॐ गौडदेशेश्वराय नमः

om gauḍadeśeśvarāya namaḥ

96. The ruler (*Ishvara*) of the *Gauḍa* country (*Desha*).

This is associated with the central part of Bengal. It also suggests ‘sugar country’, since Venus naturally rules over places where sweet things are grown or abound even though Venus is said to rule over the sour taste. In Venus 87 above, we referred to Chaitanya Mahāprabhu who lived his last 24 years in Puri, Odisha. He was born and also lived in Gauḍa (ancient Bengal) and the lineages from him are called Gauḍīya because of this.

ॐ गोप्त्रे नमः

om goptre namaḥ

97. The protector and preserver.

*Goptṛ* is also a name of Jupiter. Jupiter and Venus are the two Gurus or guides and there is no protector greater than knowledge.

ॐ गुणिने नमः

om guṇine namaḥ

98. Possessed of good qualities (*Guṇin*).

ॐ गुणविभूषणाय नमः

om guṇavibhūṣaṇāya namaḥ

99. Decorated (*Vibhūṣaṇa*) with all good qualities (*Guṇa*). The good qualities are visible to all.

ॐ ज्येष्ठानक्षत्रसम्भूताय नमः

om jyeṣṭhānakṣatrasambhūtāya namaḥ

100. Born (*Sambhūta*) when the Moon was in *Jyeṣṭhā Nakshatra*.

Jyeṣṭhā is a heroic Nakshatra ruled by Indra, the slayer of the great demon Vṛtra and as such indicates overcoming great opposition by skill or cunning rather than brute force. Indra is the king of heaven and is therefore surrounded by opulence. According to the ancient Vedic

texts, Jyeshthā has the power of abundance, which makes it the natural birth star of Venus. Venus also represents diplomacy and diplomats have to use great skill to overcome all kinds of difficult circumstances.

If a person is born with the Moon at the beginning of Jyeshthā, then according to the Vimshottari Dashā system of Vedic Astrology, they would pass through 17 years of Mercury, which indicates childhood and being single, then seven years of Ketu, which indicates an intensive transformational phase with the potential for spiritual awakening, and then 20 years of Venus, which is best suited to householder life. There is a tradition in India that one marries at 24 or 25 after completing one's education (17+7=24). Perhaps this tradition relates to this name.

ॐ ज्येष्ठाय नमः

om jyeshthāya namaḥ

101. The eldest (*Jyeshtha*).

The literal meaning of Jyeshtha is the eldest one and also the pre-eminent. The oldest child often became the king and so it indicates the leaders in every field.

Jyeshthā, as just discussed, is the name of a Nakshatra with much depth and some ominous portent as it is where Indra, king of the gods and deity of this Nakshatra, fights the demons. The goddess Jyeshthā was born before her sister Shrī Lakshmī, the goddess of wealth so she is said to indicate a lack of wealth. Of course, those who earn riches through their own energy, start without any. In the *Yoginīhrdaya Tantra*, Jyeshthā indicates knowledge. The root of this name is 'Jya', to overpower. Those born with the Moon here also exhibit leadership ability and can rise much above their original status. They can be psychically powerful and may become leaders in the spiritual or material field. For the Moon to succeed, Venus has to be strong as it rules Taurus where the Moon is most powerful.

ॐ श्रेष्ठाय नमः

om śreshthāya namaḥ

102. The best (*Shreshtha*).

In one place, Mahārishi Parāshara describes Venus as the best of the benefics. In another place, this glory is given to Jupiter. This name is given to both of them. How can two be the best? It depends on what kind of knowledge one seeks and thus how one judges what is best. It is a matter of context. Jupiter is more oriented to spiritual upliftment while Venus will support both the material and the spiritual depending on the intention of the soul.

ॐ शुचिस्मिताय नमः

om śucismitāya namaḥ

103. One with an innocent smile.

*Shuchi* also indicates holiness, purity and simplicity. *Smita* is a smile or gentle laugh. It also indicates expanded or blossomed. *Schuchismita* is one who is completely pure and blissful. This is the gift of unafflicted and fully exalted Venus. If one uses the appropriate mantras, Venus can start to act like that, whatever its condition in the birth chart.

Another version of the name is *om śucisthitāya namaḥ*. Established in innocence and purity. There is nothing more adorable than this and this is what can be damaged by the afflictions to Venus and enhanced by the association of Jupiter.

ॐ अपवर्गप्रदाय नमः

om apavargapradāya namaḥ

104. The giver (*Prada*) of emancipation (*Apavarga*).

This is also a name of the Sun. The Sun represents Self-realization which is a profound level of fulfilment but Venus represents the complete wholeness of life in absolute purity which is a far, far more fulfilled state.

ॐ अनन्ताय नमः

om anantāya namaḥ

105. Without end, immortal (*Ananta*).

Desire may seem endless but it is the wholeness of life that is truly immortal. A lasting love is a sweet drop of this.

ॐ संतानफलदायकाय नमः

om saṁtānaphaladāyakāya namaḥ

106. Giving (*Dāyaka*) undecaying results (*Samtāna Phala*).

That which is accomplished by the selfish and the greedy is washed away soon. Such people inevitably engage in deception but, sooner or later, the truth will emerge. It cannot be hidden from Cosmic Intelligence for even a moment. That Intelligence decides our fate and



it is entirely just. However, we can ask for forgiveness from whatever personification of the Divine we are most fond and even though we cannot assure escape from whatever we deserve, good will come of it all. The Mother, especially, is most forgiving.

The works of the pure minded are remembered and honoured with affection for a very long time.

ॐ सर्वैश्वर्यप्रदाय नमः

om sarvaiśvaryapradāya namaḥ

107. Giving (*Prada*) rulership over everything, universal lordship (*Sarva Aishvarya*).

Venus can indicate high position like being chief executive of a major company. Devotion can lead to oneness with the Supreme Being: The highest state.

ॐ सर्वगीर्वाणगणसन्नुताय नमः

om sarvagīrvāṇagaṇasannutāya namaḥ

108. Worshipped (*Sannuta*) by the whole assembly of the divine beings (*Sarva Gīrvāṇa Gaṇa*).

All natural law comes under the sway of and serves the pure of heart.

ॐ तत् सत्

Om tat sat

# THE MANTRAS OF SHUKRA IN TRANSLITERATION

1. om śukrāya namaḥ
2. om śucaye namaḥ
3. om śubhaguṇāya namaḥ
4. om śubhadāya namaḥ
5. om śubhalakṣaṇāya namaḥ
6. om śobhanākṣāya namaḥ or om śubhagrahāya namaḥ
7. om śubhravāhāya namaḥ
8. om śuddhasphaṭikabhāsvarāya namaḥ
9. om dīnārtihārakāya namaḥ
10. om daityagurave namaḥ
11. om devābhivanditāya namaḥ
12. om kāvyāsaktāya namaḥ
13. om kāmāpālāya namaḥ
14. om kavaye namaḥ
15. om kalyāṇadāyakāya namaḥ
16. om bhadramūrtaye namaḥ
17. om bhadraguṇāya namaḥ
18. om bhārgavāya namaḥ
19. om bhaktapālanāya namaḥ
20. om bhogadāya namaḥ
21. om bhuvanādhyakṣāya namaḥ
22. om bhuktimuktiphalapradāya namaḥ
23. om cāruśīlāya namaḥ
24. om cārurūpāya namaḥ
25. om cārucandranibhānanāya namaḥ
26. om nidhaye namaḥ
27. om nikhilāśāstrajñāya namaḥ
28. om nītividyādhuram̐dharāya namaḥ
29. om sarvalakṣaṇasampannāya namaḥ
30. om sarvāvaguṇavarjitāya namaḥ
31. om samānādhikanirmuktāya namaḥ
32. om sakalāgamapāragāya namaḥ
33. om bhṛgave namaḥ
34. om bhogakarāya namaḥ
35. om bhūmisurapālanatatparāya namaḥ

36. om manasvine namaḥ
37. om mānadāya namaḥ
38. om mānyāya namaḥ
39. om māyātītāya namaḥ
40. om mahāyaśase namaḥ
41. om baliprasannāya namaḥ
42. om abhayadāya namaḥ
43. om baline namaḥ
44. om satyaparākramāya namaḥ
45. om bhavapāśaparityāgāya namaḥ
46. om balibandhavimocakāya namaḥ
47. om dhanāśayāya namaḥ
48. om dhanādhyakṣāya namaḥ
49. om kāmbugrīvāya namaḥ
50. om kalādhārāya namaḥ
51. om kārūṇyarasasampūrṇāya namaḥ
52. om kalyāṇaguṇavardhanāya namaḥ
53. om śvetāmbārāya namaḥ
54. om śvetavapuṣe namaḥ
55. om caturbhujasamanvitāya namaḥ
56. om akṣamālādhārāya namaḥ
57. om acintyāya namaḥ
58. om akṣīṇaguṇabhāsurāya namaḥ
59. om nakṣatraguṇasañcārāya namaḥ
60. om nayadāya namaḥ
61. om nītimārgadāya namaḥ
62. om varṣapradāya namaḥ
63. om hr̥ṣīkeśāya namaḥ
64. om kleśanāśakarāya namaḥ
65. om kavaye namaḥ
66. om cintitārthapradāya namaḥ
67. om śāntamataye namaḥ
68. om cittasamādhikṛte namaḥ
69. om ādhivyādhiharāya namaḥ
70. om bhūrivikramāya namaḥ
71. om puṇyadāyakāya namaḥ
72. om purāṇapuruṣāya namaḥ
73. om pūjyāya namaḥ

74. om puruhūtādisannutāya namaḥ
75. om ajeyāya namaḥ
76. om vijitārātaye namaḥ
77. om vividhābharaṇojvalāya namaḥ
78. om kundapuṣpapratikāśāya namaḥ
79. om mandahāsāya namaḥ
80. om mahāmataye namaḥ or om mahāmanase namaḥ
81. om muktāphalasamānābhāya namaḥ
82. om muktidāya namaḥ
83. om munisannutāya namaḥ
84. om ratnasimhāsanārūḍhāya namaḥ
85. om rathasthāya namaḥ
86. om rajataprabhāya namaḥ
87. om sūryaprāgdeśasañcārāya namaḥ
88. om suraśatrusuhṛde namaḥ
89. om kavaye namaḥ
90. om tulāvṛṣabharāśīśāya namaḥ
91. om durdharāya namaḥ
92. om dharmapālakāya namaḥ
93. om bhāgyadāya namaḥ
94. om bhavyacāritrāya namaḥ
95. om bhavapāśavimocakāya namaḥ or om bhavabandhavimocanāya namaḥ
96. om gauḍadeśeśvarāya namaḥ
97. om goptre namaḥ
98. om guṇine namaḥ
99. om guṇavibhūṣaṇāya namaḥ
100. om jyeṣṭhānakṣatrasambhūtāya namaḥ
101. om jyeṣṭhāya namaḥ
102. om śreṣṭhāya namaḥ
103. om śucismitāya namaḥ
104. om apavargapradāya namaḥ
105. om anantāya namaḥ
106. om saṁtānaphaladāyakāya namaḥ
107. om sarvaiśvaryapradāya namaḥ
108. om sarvagīrvāṇagaṇasannutāya namaḥ

## SOURCES AND ACKNOWLEDGEMENTS

While these lists are well known to traditional astrologers in India, I only found two places where they had been printed. I am thus indebted to Dr Mrs Saraswathy and Prof. B. A. Eeswaran for publishing a Sanskrit text of the names of the Grahas in their book *NavaGrahas*, albeit without translation and source, and Prof. S.K. Ramachandra Rao for his outstanding compendium *The NavaGraha Kosha*, which includes another set. Prof. Rao informed me that his work was based on a medieval text. Regretfully Prof. Rao has passed away. These two sources have some differences. Where I felt that both versions of a name had merit, I included both under the same number.

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## ABOUT THE AUTHOR

Andrew Foss has a PhD in Computing Science from the University of Alberta and is also an Oxford University Physics graduate with publications in Nature and other leading scientific journals. He is the author of the book *High-Dimensional Data Mining*. He enjoys a deep love of music, art and poetry and has more than 30 years experience studying and teaching the Vedic wisdom around the world. He is the Founding President of the British Association of Vedic Astrology, Editor of the BAVA Journal *Gochara* and is a Certified Jaimini Scholar and Jyotish Pandit, the highest professional certifications in Vedic Astrology involving nine years of continuous study. He has developed the unique, easy and powerful software **Shri Jyoti Star** that has become the first choice amongst the leading Vedic Astrologers around the world. Andrew is married and lives with his family in Virginia, USA.

## SECRETS OF VIMSHOTTARI DASHĀ

As a bonus I have decided to publish some unique secrets about Vedic Astrology in the printed version of this book, which will also have the mantras of all nine planets. Please visit [YogaOfThePlanets.com](http://YogaOfThePlanets.com) for more information.

For 33 years, I, like everyone else who studies Jyotisha, wondered about the origin of the lengths of the Vimshottari Dashās. I could never find a way into this mystery. Nowhere in the literature, ancient or modern, can even a satisfactory hint be found. Then, on July 7, 2015, I saw on the web at least a partial derivation of the sequence of lords. It relied on knowing the Dashā cycle lengths. At the end, the author appealed for someone to find a solution to the problem of deriving the length of the cycles. The thought came, 'let's give it a shot'.

I pulled out a fresh sheet of paper and started writing down equations that might help. Bit by bit the key principles unfolded themselves. It did not take long to realize that I had an answer and it just required some polishing. In the process, some wonderful insights appeared as well as a profound advance in the understanding of the Tāra Bala, which is most important for interpreting the Dashā. I have not found this written anywhere. Therefore, both these re-markable and interesting secrets were given to me and I am sharing them with you.

### Notes

*Yoga Philosophy of Patañjali*. Trans. P.N. Mukerji, Univ. Of Calcutta, 1977.

Each Nakshatra or lunar mansion has a planetary ruler used in astrological calculations as well as a Vedic deity.

The AtmaKāraka is the soul planet. It is the Graha that has advanced furthest in its zodiacal sign. Rahu is naturally retrograde, so it is an exception being measured from the end of the sign. Ketu is not considered as it represents the freedom of the soul, not its embodiment.